The LUTHERAN

"HAPPY BIRTHDAY TO YOU"

Every Sunday in almost every Sunday school some youngster is a year older

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5 CENTS

The Trouble with Treasures

WHEN TUCKED into bed that night, he insisted on having under his pillow the old pocketbook he had found somewhere. Like most little boys whose years number less than five, the taking to bed of some object or another is almost a necessity.

My curiosity was aroused concerning this old pocketbook with its bulging sides. What was in it? Tears came so easily when I thoughtlessly suggested that he leave the thing downstairs. Chances are that he probably had defended his possession of it when playing with his friends earlier in the evening. (Some tots pull hair, kick, use their fists if what they value highly seems equally precious in the sight of another who cannot control his acquisitive instinct!)

After he was drifting so easily to sleep I entered his room and gently eased from underneath the pillow his valued treasure. And what did I find in it? Two very ordinary pebbles, three crumbled pages from a magazine, a discarded ribbon, some string, and a wrapper or two from bubble gum! This was his treasure!

I thought as I placed them back in their container how valueless these things really were in my world. Yet for him they meant so much. And could it be that when our heavenly Father puts us to sleep at night that He, too, discovers worthless things to which we clutch so daringly? Could it be that the things that loom so valuable in our sight are as useless things in His kingdom?

—RAYMOND SHAHEEN

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Next Week: "These People Don't Belong Anywhere" - By Stewart W. Herman

THE CHURCH IN THE NEWS

Reformation was celebrated

Nearly a million Americans had gone to church Sunday night, Oct. 29, to celebrate the anniversary of the Protestant reformation. It was the biggest total ever recorded.

"Reformation Sunday" had been on the calendar of Lutheran congregations for many years. Since 1946 an increasing number of all-Protestant observances have been held. In 1950 in at least 150 American cities Protestants of a variety of churches gathered on Oct. 29. This year many of the meetings were called "the Protestant Festival of Faith."

"Only where the principles of the Protestant Reformation have gained sway has democracy ever come to flower," ULC President Franklin Clark Fry emphasized to 6,500 listeners in Baltimore. "Where Protestant influence has been strong, democracy has grown strong."

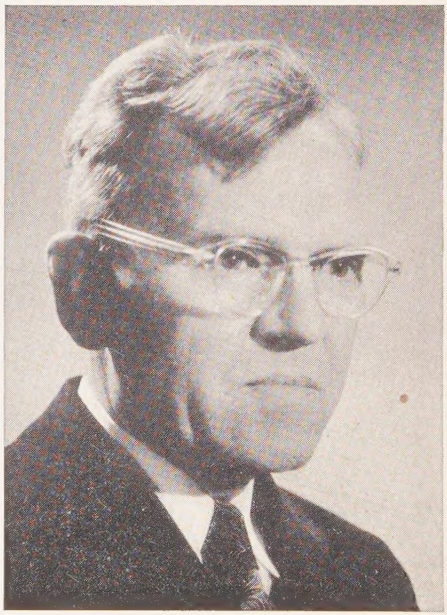
Dr. Fry compared Finland and Czechoslovakia—both fringing on Russia. Protestant Finland has stubbornly maintained its democracy. Czechs and others who were not influenced by Luther's "recovered gospel" have "yielded more readily to oppression," said Dr. Fry.

Reformation and communism

Communists believe that "Russia is a righteous nation and we are an evil nation," Dr. Reinhold Niebuhr told 3,000 at a Reformation Sunday service in Buffalo. He is dean of Union Theological Seminary in New York City.

Communism, said Dr. Niebuhr, illustrates a teaching of the Reformation that much of the evil in the world is "done by idealists who do not recognize the fragmentary nature of their ideals. Communists are terrible idealists, and have proved that they can distill cruelty out of goodness."

In New York City Dr. Toyohiko Kagawa of Japan, speaking at a Reformation festival attended by 6,000, urged Christians to "stick to the Bible." He listed five benefits brought to the Jap-



DR. ROLAND BAINTON

A Quaker who is a Congregationalist minister (and Yale Divinity School professor) has written the new Luther biography, "Here I Stand," which won a $7,500 award from Abingdon Cokesbury, Methodist publishing house. A second Abingdon Cokesbury book this fall, "Monk in Armour," is a fictionalized biography of Luther. Concordia Publishing House (Missouri Synod) has published a thorough study of Luther, "Luther and His Times" by E. C. Schwiegert

anese by Bible reading: a spirit of personal piety, purity of home life, respect for labor, service of neighbors, a spirit of peace.

From 55 Westchester county churches in the New York area came 3,000 Protestants who heard Dr. Frederick R. Knubel, ULC New York Synod president. "Totalitarianism can never exist where a people has been trained to have God as its ultimate authority and final love," he said.

Reformation in Nashville

In Nashville, Tenn., an inter-Protestant observance of Reformation Sunday was held this year for the first time. The Rev. Charles D. Kean of Kirkwood, Mo., told the Nashville assembly that the word "Protestant" has been watered down.

"What was once a term denoting the most resolute convictions . . . has come for many people to refer to the great amorphous mass of so-called Christians whose only common denominator is that they do not bend the knee to Rome."

Dr. Roland Bainton, author of a notable new Luther biography, *Here I Stand,* addressed an all-Protestant congregation in Hagerstown, Md. "The great contribution of Martin Luther was a new sense of the reality of God," he said.

Dr. F. Eppling Reinartz, ULCA secretary, told a Lutheran audience of 2,000 in Lancaster, Pa., that "we stand against forces as sinister and threatening as in the days of Luther." Missouri Synod Lutherans in Lancaster held a separate service, addressed by Dr. Oswald Hoffman.

In Memphis, Tenn., Dr. Joseph M. Dawson, Baptist leader, said the new U.S. "Internal Security" law could—if rigidly enforced—keep out all visitors to the U.S. from the Vatican, "the most pronounced totalitarian state in the world." He addressed 3,000.

Dr. Truman B. Douglass, Congregationalist leader, spoke to 11,000 Protestants in Cincinnati. He said a "static, vague, or spineless Christianity" or a Christianity "imprisoned in an unchanging institution, however venerable and impressive" is sure to be defeated in a contest with communism. He said a new Reformation is underway among Protestants.

Revival in Washington

Protestant ministers invaded Washington, D. C., this month in the most heavily concentrated attack on religious indifference in the city's history. Sixty per cent of Washington residents, a Federation of Churches survey indicates, never go to any church.

Thirty well-known Protestant leaders from outside Washington came to town Oct. 30-Nov. 3 and made more than 300 speeches. At the Pentagon, Department of Agriculture auditorium, in hotels, schools, and churches, a preaching mission was conducted.

The city's largest auditorium (seats 10,000) was crowded for the "Protestant Festival of Faith" on Oct. 29. Dr. Robert J. McCracken of New York City told the assembly that "there is an appalling ignorance among us as to our elementary doctrines. . . . We shall have to preach constantly on central themes."

There were 309 Washington congregations co-operating in the preaching mission, including a dozen of the ULCA. Some congregations held all-night prayer vigils. Dr. Ralph W. Loew of Buffalo and Dr. Harvey D. Hoover of Gettysburg Seminary were among 30 speakers heard by a total of 90,000.

Church seized in Poland

Largest Lutheran church in Poland, the church of the Holy Trinity in Warsaw, has been confiscated by the Communist government. This report was received in

New York City by the National Lutheran Council.

The church—which seats 5,000—had been heavily damaged when war began in 1939. During the last five years it has gradually been rebuilt. Other church property in Warsaw, including schools, parish houses, and parsonages, will be demolished to make way for government offices.

No attacks against Protestantism had previously been made by Communists in Poland. Until now only the Roman Catholic Church has suffered. Security police are said to be attending Lutheran services, taking notes on sermons.

Must go to school in East Zone

Men who wish to become pastors of congregations in the Russian zone of Germany will be required from now on to enroll for at least part of their theological study in Russian zone universities.

All East Zone university students must take courses in Communist teaching. Men

TEACHERS
Laymen are trained in Berlin

arriving from western Germany to become pastors in the East Zone do not meet the political and social requirements to be true "people's pastors," it is explained by Communist officials in Berlin last month.

Nothing was said in reports from Berlin about the big number of Protestant laymen trained to teach in church schools. Shortage of pastors in eastern Germany has made necessary the training of 17,000 laymen who—after six-months' study—give full time as Christian teachers.

CLASSROOM AT SEMINARY IN BERLIN-ZEHLENDORF
Lecture hall is a wooden barrack

In Berlin they are trained at the Zehlendorf school in the U.S. sector of the city.

Women choose Philadelphia

Convention of the ULC Women's Missionary Society, Sept. 20-24, 1952, is scheduled for Philadelphia. Place and date were selected on Nov. 1 at a session of the WMS Executive Board.

Women thought a long time about proposals to go to Asheville, N. C., or Washington before deciding on Philadelphia, reported Mrs. John B. Moose, chairman of the committee which recommended the place of meeting.

Conventions of the Women's Missionary Society are held every three years. The last, in 1949, was in Grand Rapids, Mich. None has ever been held in Philadelphia, although that is the headquarters city of the WMS national organization, which has 92,341 members.

New editor of *Lutheran Woman's Work*, the WMS monthly magazine, was named by the society's executive board at the autumn meeting. She is Mrs. Howard R. Gold, wife of Dr. Gold who had been pastor of St. Paul's Church in Williamsport, Pa., until his retirement in 1947. Mrs. Gold is a daughter of Dr. Melanchthon Coover, for many years a professor at Gettysburg Seminary.

Mrs. Gold will succeed Editor Mary Anstadt who has served five years. Miss Anstadt has announced her forthcoming marriage to the Rev. Martin L. Tozer, superintendent of home missions of the Central Pennsylvania Synod.

Lutheran Woman's Work has a circulation of 55,000.

President Baker reports on Europe

First United Lutheran woman to be sent by the National Lutheran Council to observe the church reconstruction projects in postwar Europe has been Mrs. Charles W. Baker, president of the ULC Women's Missionary Society. She visited seven European countries last summer.

Report on the overseas trip was made by Mrs. Baker on Nov. 1. She spoke at a meeting of 30 synodical society presidents who gather once every three years to confer on the educational and organizational program of the WMS.

Of special concern to Mrs. Baker was the Mother's Home at Stein, near Nurnberg. It is one of six rest homes for exhausted or sick mothers, sponsored by the Lutheran church in Bavaria. Women's groups of all National Lutheran Council churches in the United States are being encouraged to contribute to this project.

A few weeks of relaxation in the attractive rest home, said Mrs. Baker, enables women to return to their families refreshed and courageous. "Sometimes those who were in despair and unable to go on any longer return to their homes with a new will to live." Mrs. Baker told of a mother returning to her family from the home whose young son exclaimed, "Mother, you're smiling. I've never seen you smile before."

Social Security approved

Two hundred of the 236 Philadelphia employees of the United Lutheran Publication House had said they wanted to be enrolled for U.S. social security. A new law makes laymen employed by church agencies eligible for the federal pensions.

The ULC Board of Publication agreed at its meeting last month to adjust its own pension plan for ULPH employees to the provisions of U.S. social security.

Approval of social security for laymen employed was given at recent meetings of the ULC Board of Deaconess Work, executive board of the Women's Missionary Society, and Board of Pensions.

The Pension Board, meeting Nov. 3,

had a difficult problem, assigned to it by the Des Moines convention. It was instructed to seek means of increasing the minimum pension for retired pastors to $1,200 annually. The board appointed a committee to determine the cost of such a pension and to consider ways the necessary funds could be secured.

End of "Justice" department

The whole world had been sharply affected by the work of a group of American Protestants. As members of the Department of International Justice and Good Will (of the Federal Council of the Churches) they had pioneered in applying Christian principles to international problems.

The department while operating under its former name—"the Commission of the Churches on a Just and Durable Peace"—had held a conference at Delaware, Ohio, during war days to outline plans for a postwar organization of nations. When the United Nations was about to be formed, another conference was held at Cleveland where important suggestions were made regarding the new organization.

Key man in the group had been John Foster Dulles, now a U.S. delegate to the United Nations assembly. Late this month the department will go out of existence, along with its parent body, the Federal Council. Its work will be taken over by a "Division of Christian Life and Work" in the new National Council of the Churches.

Final meeting of the department was held in late October. World peace, Mr. Dulles told the assembly, is "considerably more secure" than it was six months ago.

Dulles says

"There is really no direct dispute of any

LAST MEETING

Key people in Federal Council's "Department of International Justice and Good Will" —John Foster Dulles, Mrs. Douglas Horton, Bishop William Scarlett of St. Louis

consequence between the United States and the Soviet Union," said Mr. Dulles. "Our national interests do not clash or cross each other at any point." The reason for tension between the U.S. and Russia "is the existence of two basic philosophies about world order."

The U.S. favors "a free world, where the different nations and peoples are entitled to any kind of society they want." The Soviet Union strives for a world order based on conformity to the Communist pattern. "I'm afraid the tensions will exist for some time," said Mr. Dulles, "until the Soviet Union learns that a policy of violence and coercion does not pay."

Christmas cards

If enough people want Christmas cards portraying the Christ of Bethlehem and others that are distinctively Christian, the card manufacturers will provide them.

Dr. Jesse M. Bader of the Department of Evangelism, Federal Council of the Churches, said in late October that "publishers of the greeting card industry have assured the Department that they will be glad to provide more Christian cards. It is up to Christians to create a larger demand."

In 38 denominations efforts are underway to urge people to buy Christian cards for mailing this Christmas. More than 1.5 billion Christmas cards will be sent this year, it is estimated. It is expected that 22 per cent of the total this year will portray the Christ Child, the Madonna, angels, shepherds, the wise men, church windows, Bibles, and similar subjects.

In 1949 Christian cards were 19 per cent of the total; in 1943, 13 per cent.

No more Baptist evangelists

In the mining town of Val d'Or in northwestern Quebec the "Union of Regular Baptists" had been determined to preach in the streets. Usually three of them came at a time, started their street preaching—contrary to the local law—and were immediately arrested.

The last weekend in October was the first in three months when no Baptist preachers had appeared on Val d'Or street corners. The weather was bad, for one thing, but the supply of Baptists was being diminished. Thirty-seven had been arrested since August, 34 sent to jail for two months apiece. Twenty were in jail as October ended.

"Regular Baptists" are an independent group, not members of the Baptist Convention of Ontario and Quebec. The convention's paper The *Canadian Baptist,* said in September that "we feel impelled to question the wisdom of deliberate, dogged, defiant efforts on the part of Baptist groups to flout the law. The resultant publicity may prove to be detrimental rather than helpful."

Brevities

Policemen and plainclothes men arrested 70 merchants in New York City's lower east side last month because they had their shops open on Sunday. Among them were Jews who observe Saturday as their holy day and protest against Sunday closing as an infringement of their religious liberty. Rabbi Reichman, president of the Sabbath Observance Association, appeared in court on their behalf. Most of them were fined.

Dr. Edwin Moll, who is stationed in Jerusalem as the director of the Near East Branch of the Lutheran World Federation, was held up and robbed while driving his car on the Jerusalem-Bethlehem road. Money and two watches were taken from Dr. Moll and his companion, but within 36 hours the police had apprehended the hold-up men and recovered the valuables.

World News Notes

Road to Lhasa

Only a handful of Americans had ever been in Tibet—most inaccessible country in the world. This month the "forbidden city" of Lhasa might have a multitude of unwelcome visitors.

Up the steep roads and through the difficult mountain passes of Tibet a Chinese army was moving. High priest of the Buddhist faith in Tibet—and also the chief political ruler—is the Dalai Lama. It was reported in early November that he might flee to India.

The Dalai Lama—15 years old—would never be very safe anywhere. Usually The Dalai Lama is a young boy, because not many people who have held this office have lived to maturity. Before becoming old enough to exercise the full power of the office, the Dalai Lama usually dies suddenly. But he is immediately born again.

According to Buddhist teaching the Dalai Lama is "the living Buddha." Each time he dies he becomes a newborn infant. After a year or two of search and by using various magical devices, the priests locate the youngster who is the reincarnated Dalai Lama. Leaders among the priests exercise his power for him until he becomes of age—if ever.

Peace plan approved

Maybe Nov. 3 would be a date to be remembered for centuries. On that day the United Nations assembly adopted by a 52 to 5 vote a resolution entitled "Uniting for Peace."

From now on, according to the new resolution, the Assembly can be called into session on 24 hours' notice if the Security Council is blocked by a veto on taking action against an aggressor.

A "peace observation commission" is established to keep a close watch on any "area where there exists international tension the continuance of which is likely to endanger the maintenance of international peace and security."

Each UN member nation is asked to set apart some of its military forces to constitute a UN army.

Polish money

If every U.S. or Canadian dollar had to be turned in at the bank next week, and the bank were to issue one new penny for each dollar, Americans would know how the Poles probably feel this week. A new *zloty* is being issued at the rate of 1 to 100.

Biggest problem for the Poles is that prices will change only one third as much as the number of *zlotys*. To make up for that, factories under the management of the Communist state and various classifications of workers will get three of the new *zlotys* for 100 of the old ones. Private enterprises and individuals who haven't much standing in the people's democracy will suffer a two-thirds slash in their wealth.

New life at Lake Success

A HOTLY DEBATED question is being settled at the present United Nations Assembly. Is the UN hopeless as an instrument of peace? This assembly is showing that the UN is an increasingly effective means of international co-operation.

Security Council members learned more in two months of wrestling with the Korean situation than in their previous five years of meetings. Russia learned that she dare not walk out of sessions.

When the Russians returned, the rest

of the Big Five learned a lesson too. The veto, which all of them had demanded at San Francisco over the protests of small countries, had proved to be a boomerang. The month of August 1950, with Jacob A. Malik as president, brought one of the most humiliating experiences many diplomats had ever known. It so angered the diplomats that they determined to find ways of by-passing the veto.

That is why there was such a good reception to proposals put forward by Secretary of State Dean Acheson. Mr. Acheson proposed that whenever peace is threatened and action by the Security Council is thwarted by a veto, the Assembly itself—where there is no veto power—should be summoned into action within 24 hours.

Secretary Acheson's suggestions produced a great impression at the UN. Acheson proposed two further steps that deserve wide study. He suggested that the UN establish a commission of observers to travel to any part of the world where international tension has developed, and report the facts of the situation to the UN as a basis for action.

Another proposal, growing out of the Korean war, was that the Assembly, again circumventing the Security Council, should ask the member nations to designate units within their armed forces for special training, to be on call by the UN in an emergency. It is felt by many observers that perhaps the greatest use of this move would be its influence, not merely in curbing aggression, but in preventing it altogether.

Why has not the United States previously presented such a constructive program as its present one? Not only did it need the experience of the Korean crisis, but until lately it has lacked the intellectual experience and leadership. Secretary Acheson may be under political fire, but not since the days of Elihu Root have we had a Secretary of State so well prepared by education and international experience. Nor has the Department of State been so well organized, with so many world-minded officials, as it is today.

At the present session of the Assembly, the U.S. delegation is made up of skilled veterans. We are acquiring new power by learning how to work closely with other delegations. Acheson's proposals, for example, were carefully discussed with Latin American and other countries days before their presentation. Some of the best advice was given by the Brazilian Ambassador, Senhor Mauricio Nabuco. Every Latin American delegation—20 votes out of 59—backed the Acheson plan.

When Warren Austin announced our willingness to have the Formosa question discussed in the Council, this strengthened, rather than weakened, our position. Other delegations were impressed to find that Washington would accept UN decisions, not only on Korea, where we were dominant, but also concerning other areas where a majority may not give our policies approval. Other UN members became surer of our sincerity in professing democratic principles.

Washington's emphasis on its belief that even great powers must work through world organization is bringing real progress toward the difficult goal of a federated planet. It was the failure of great powers to take this attitude which brought about the downfall of the old League of Nations. Now, with 70 items on the Assembly's agenda, many of them significant to the world's peoples, all of them difficult, the delegates' job is enormous. If the people will back them with enthusiasm and faith, the impossible may be done.

—SAMUEL GUY INMAN,
Worldover Press Report

GERMAN ARMY IMPASSE

ONE OF THE TOUCHIEST questions in planning the defense of western Europe against communism is whether there shall be German military units and how they shall be integrated into the unifed forces. Defense ministers of the 12 North Atlantic Treaty Organization (NATO) nations tackled the problem at a meeting here, but were unable to reach a solution.

Reason for the impasse was French opposition to an American-backed proposal that the West European integrated army should contain several German divisions. The 10 other NATO countries favored the American idea, but it was felt essential that unanimity be reached on such a basic issue. The question was finally referred to the NATO Military Committee and Council of Deputies for further consideration.

Points at issue

THERE IS GENERAL agreement that there should be some German participation in the military defense of western Europe. The gap between the ground forces of the Soviet bloc and those of the western powers is too great to warrant the exclusion of any potential source of manpower.

The French, however, insist on the need for safeguards against resurgence of German military power. They propose that small German units of battalion strength be included in divisions of other national troops. Even this, they feel, should be postponed until a formal Western European Council is established with a single defense minister.

Americans and British, while equally opposed to the growth of an autonomous German army, feel that such small-unit integration is not militarily feasible. They favor the formation of entire divisions by Germany as well as by the other countries, with integration at a higher staff level. They feel that the formation of a Western European Council—a political parallel to the Schumann plan for the pooling of steel and coal industries—would be a long, complicated process, and that delay would be dangerous.

German opinion divided

INSIDE GERMANY, the question of rearmament is a live issue. Many Germans, conscious of the devastation that followed in the wake of military power, are reluctant to assent to any trend toward militarization. They point to the Allied propaganda that Germany should renounce armed force as an instrument of national policy. They realize, too, that in case of open hostilities, West Germans would be fighting against East Germans. Leading churchmen such as Dibelius and Niemoeller are among those strongly opposed to rearmament.

Chancellor Adenauer and President Heuss favor a limited development of German armed forces for inclusion in a European defense army. They favor as full integration as possible—political as well as military—with the rest of western Europe.

A prime concern on which most Germans would be united is that the defense of western Europe should begin at the Elbe—the dividing line between the eastern and western zones—instead of the Rhine. Between these rivers lies most of West Germany. The cabinet would balk at the use of German troops to defend western Europe if the master plan should call for a possible occupation of Germany by Russian troops as a buffer for the rest of Europe. —ROBERT E. VAN DEUSEN

We Can't Ignore Labor

By ELIS G. GULIN

There is a Christian message for the workingmen, which a middle-class church has often failed to preach, says a Bishop of Finland

LABOR PEOPLE often tell me that our church is a "bourgeois organization." It adapted itself long ago to the various classes of people existing then, and has never paid very serious attention to the new class—the laboring people—so prominent in political and social life now.

It is obvious that every individual and every group of people must have an equal right to "belong" to the church and to feel at home in his or her parish. We must remember that Jesus always went out to the wayward and forgotten to bring them to His fold. St. Paul writes: "If one member suffers, the whole body is sick." Is not the chief weakness of our church today due to the fact, that we treat many members of our parish as "outsiders"?

May we not as churchmen urge in all congregations the appointment of working people of different classifications and opinions—as far as they seek God and love His Kingdom—to parish boards and councils? All different groups in society ought to have an adequate share in the responsible bodies of their own parish.

A COLLEAGUE of mine, who is a master of dealing with people, once explained his secret: "The battle is to be fought on the enemy's territory." We have to be interested in the workers, because they are not interested in us. It is our duty to learn to know them. What are they like?

The individual working men or women, in spite of vastly increased educational and cultural opportunities, very often have a deep-seated inferiority complex. They may suffer immensely because of

BISHOP ELIS GULIN

Dr. Gulin is bishop of the Tampere diocese of the Church of Finland. Tampere is a large industrial city. Bishop Gulin visits the factories, speaks to the laborers as they stand at their machines, encourages the church to minister more eagerly to labor. Finland, living next door to Russian communism, feels the heavy pressure of Marxian propaganda which seeks to stir labor to revolt against injustices of the capitalist system. The church, thinks Bishop Gulin, must urge capitalism to correct its mistakes according to Christian teaching.

the lack of an attractive appearance. They deeply feel the lack of higher education, they feel poverty as a chain and they suffer in lack of finer manners. All this is a weight in their lives we never can overestimate. But accordingly we shall never wait for them to come to us. It is our task to go out to them.

Laboring people are also suspicious and prejudiced. I never forget how a boy answered me, when I tried to bring him to Christ: "My first thought is of course, how are you going to profit from me economically?" Only our never-ceasing new acts of true love can little by little overcome these deeply rooted suspicions.

Further, laborers are likely to feel a deep and wasteful self pity. They often feel that a hard destiny has caused them to be born on the dark side of life. A sense of being a slave under a bad providence is keeping them down.

Every man is prone to self pity, if somebody comes to us telling us that our circumstances are not the best. How much more is a worker to be won with propaganda like this: "Why should you work so hard? Look at those other people, how easy they have things, and how much money they earn." Here communism has its chance. It brings these people to self pity, bitterness, resentment. At this point they say: "Christianity is humbug. Has not science shown it is impossible to accept it? Is it not only a means in the hands of bourgeois to suppress us?"

IN OUR APPROACH we consequently ought to keep all this in mind. These people have grown up in doctrine of materialism, theoretical and practical. It has become their flesh and bone.

We shall tell them about the new science and new scientists, who are leading men in atomic energy research and at the same time are deeply religious personalities. Above all we shall proclaim the equality of man according to the Gospel.

Earlier he had thought that the very world order was founded on this difference between man and man, between nation and nation. Other nations he had been taught to despise as "dogs." Now he turned into an apostle even to those "dogs," the gentiles. The love of Christ worked a miracle in his life. Since these early days the sense of the church as a "Family of God" has been one of the most wonderful gifts of the Gospel.

St. Paul interpreted Jesus generously. Jesus himself never accepted any frontiers between men and men. He went to the house of a Roman soldier and cured the daughter of a Syrian woman. Jesus was brought to the cross also because he broke down the walls of partition between nation and nation, between race and race. Have we not now made our church a fortress, where we defend our rights against those who are outsiders and who try to break down all walls of partition? We call it western freedom and Christian democracy. Are we at all followers of our teacher and Lord?

We have to tell working people in this period of mass movements about the value of each individual. We need to explain how God is working in this world to build His Kingdom and how He in His enormous enterprise is calling on every man to become His fellow-worker, on whom He relies. This gives our lives their supreme purpose. We are taken into an action in which God himself is concerned and for the final triumph of which He is the pledge.

But we have also to present our workers an appeal. They are responsible for the world order in the same way as all other people are. "How is your home life? What about your relation to your

colleagues in your plant? Is your heart pure? Is there a single person whom you cannot bear? If so, you are guilty of war, because war is always due to hatred, which you too are cherishing in your life. There are two different ways of life: 1) the way of law, by which we only ask for our rights, and 2) the way of love, by which we see our own faults and ask to be forgiven."

OUR PREACHING MUST be accompanied by action and life. In our country one of the best ways to reach working people has been the settlement houses—community centers in areas with a dominant workers' population—where people conduct varying projects, such as clubs for young and old, study circles, playgrounds, sports, kindergartens, concerts, Bible studies.

Our approach to the working people, organized labor in particular, will have no lasting success unless an appropriate message is carried to management at the same time. The relations between employers and employees are crucial, if we want to help our human society out of its present state of sickness. A new atmosphere is needed, and this may necessitate new methods.

In this connection I recall the late William Temple, Archbishop of Canterbury, who in his book, *Christianity and Social Order,* says that real peace in society never will be achieved if the workers are not allowed to know how the profits of the plant, where they are working, are used. What do you think about this? Making the different groups of workers share in the control of their plant, the organization of its work and its profits, is discussed in many quarters and in some places it seems that ways have been devised to make it work.

Still, discussing this vital issue with my industrial employer friends, I am told that it is quite impossible to translate the principle into practice. Is that really so? While writing this short article I got a message from Caux, Switzerland. Mr. Ernesto Diederichsen, a textile manufacturer from Brazil, writes: "Labor has suffered many times from the greed of the management. We have to change now. Labor deserves the right share of the profits for themselves, but what amount should it be? This is the great thing. And it will be worked out by teamwork, by labor and management working together in an atmosphere of honesty and love."

PERSONALLY I FEEL CONVINCED that one of the primary means for approach is just bridging gaps between people and groups by personal contact. In my work I am trying to visit every plant in all parishes of my diocese and talk to the workers. Work and machines are stopped for half an hour. My address includes a request to the people for pardon on behalf of the church, which has not done its duty equally to all and has not understood the large groups working in industry. After speaking I shake hands with all those present. Before these meetings I pray that God would let me bring to these people a beam of light from that love by which Christ has loved us all.

It is our duty to bring this love into the lives of the people of industry, because nobody else will do it. Communism, the great danger of our time, can be overcome if we as Christians will work for divine justice and Christian love in the life of society. It is our task to do away with all those things which—in the minds of great masses of people—make communism seem the best hope for the future. We know that this is a mistaken idea, and therefore we must work for the kingship of Christ on all areas of life.

Churches Can Be Rescued

By H. E. POFF

With prayers, hard work, and some money, it's possible to bring back to life congregations that seem practically dead

PUTTING NEW LIFE in old churches is a thrilling adventure. Revival of the New River parish of the Synod of Virginia is a project of both the synod and the Board of American Missions.

The idea of making it a demonstration parish originated with Dr. Karl S. Henry, secretary of survey and research of the Board of American Missions, and Dr. R. Homer Anderson, superintendent of the Virginia Synod. Initiating and carrying forward of the project has been the responsibility of the committee on rural church program of the Virginia Synod.

Purpose of such a project is twofold: First, to reclaim, maintain and develop this dwindling rural parish for the sake of the parish itself. Second, to demonstrate to the church at large that where adequate support is given and a live and vigorous program is executed, rural churches with a 50-50 chance of survival can be revived and developed.

THE NEW RIVER PARISH—75 years old—like many other rural parishes has suffered from repeated and extended periods of having no pastor, low salaries for pastors, poor parsonage, and outmoded equipment. As a result, the parish gradually weakened.

At the time of the parish survey in 1947, preparatory to launching the demonstration program, the situation was this: BAPTIZED MEMBERS 117, CONFIRMED 78, COMMUNING 26. Sunday school enrollment was 128. There were two ladies' aid societies, no men's organization, no young people's work, no missionary society.

Average annual current expenditures were $700. Average annual apportioned benevolence receipts were $90. Four Bible schools were reported held in the past 24 years and two catechetical classes.

This record made things seem pretty much on the rocks. But hid away in the hearts of the people there was found a deep desire and a yearning that the church would live again. Also a willingness to put forth the effort. This was the most hopeful aspect of the survey.

FOLLOWING THE SURVEY the rural church committee offered the following remedy:

A full-time pastor, a parish worker, adequate salaries, an expense account for promotional purposes, and a well-balanced parish program with emphasis on rural evangelism.

This was accepted by the synod and the Board of American Missions. The board took responsibility for the salary aid, and the synod for aiding with equipment and promotional needs.

Two years have passed since the parish became a demonstration. Its progress has proven its value. The attendance at church and Sunday school has increased substantially. Sunday school enrollment has reached 276 with an average attendance of 178.

Number of people in the parish attend-

Pastor Poff has directed the remarkable reconstruction work in the New River parish.

VACATION SCHOOL OUTDOORS
Miss Ruth Zartman is the parish worker

PASTORAL VISIT
Pastor Poff calls on a member of New River parish

ing church services regularly is 165. Enrolled in the four vacation church schools the past summer were 174 children of the parish. Exactly 103 members have been added to the membership, which has increased the total enrollment of the parish by 76 per cent. Of these, 42 per cent were added by profession of faith and received by adult baptism.

An outpost of the parish, known as a "preaching point" two years ago when the demonstration started, has been organized into an active congregation and enrolled as a member-congregation of the synod. A new preaching point has been established in another section of the parish circle.

The folks have been able to renovate their parsonage, including provision for running water and bath.

St. Mark's congregation at Price's Fork was the first to launch and complete a remodeling program of their building and grounds. They have made the following improvements:

The church building was moved back 48 feet from the highway over a full basement for Sunday school rooms. The church interior was renovated, with new plastered walls, new finished floor, and new chancel arrangements in keeping with the Lutheran tradition. A new central heating plant has been installed, and other constructive things done, plus landscaping and a complete paint job both inside and out. These improvements cost $5,677, one third of which was donated in cash, one half in free labor and material gifts, the rest provided by synod.

New chancel furniture—altar, pulpit, lectern, and chairs—have been purchased. Also new chancel carpet and one set of paraments. The Sunday school rooms in the new basement have been adequately equipped.

This Was St. Mark's Church
It needed reconstruction

A similar but somewhat less extensive remodeling program has begun at New Mt. Zion, the newly organized congregation. This program calls for a new cinderblock foundation under the church building and a new Sunday school annex, also a central heating plant. Completion of this project is expected by late fall.

Here too, the people are enthusiastic and eager. They have subscribed all that was asked of them, and are responding with free labor sufficient to carry on the work.

In the near future the third remodeling project of the parish will begin in the Shiloh congregation, which needs above all else additional Sunday school space and equipment.

There is a growing concern for a new parsonage. I predict it will be built within the next two or three years.

NEW FOUNDATIONS
Church was moved back on new walls

DURING THESE TWO YEARS the parish has shown advances in financial receipts and expenditures. Total expended for all purposes was $6,125. What these folk have paid to apportioned benevolence is still small, only $575, but represents an increase of 310 per cent over the average for former years. Current expenses jumped 240 per cent. Unusual expenses for remodeling and repairs have shown even greater advances. There are no debts.

This progress of course could not have been made without the financial assistance of both the synod and the Board of American Missions. Gifts from the synod —$1,000 to St. Mark's congregation and $500 to New Mt. Zion—for remodeling have done much to encourage the people to do their best. It has also given them a better understanding of the program of the whole church.

The assistance with salary aid from the Board of American Missions has served not only to make the pastor and his family comfortable, but also as a challenge to the people to do their best to assume the whole financial obligation of the parish. We hope to be on our own financially by the end of the fifth year of this experiment. At that time also we shall be contributing generously to apportioned benevolence from each congregation.

Such progress could not have been made without the assistance of the parish worker, Miss Ruth Zartman. The reason for the calling of a parish worker was twofold: First, to speed up the progress of the experiment. Second, to prove to the whole church the value of full-time women workers in the rural pastorate.

OUR EXPERIMENT has shown definitely that the combined efforts of a pastor and a consecrated parish worker just about double the spiritual impact upon the people. What does the parish worker do in a rural parish in relation to a pastor and his work? Just about anything the pastor does except to preach and perform official acts.

She excels in working with the women and children. She has time for the young people and their activities. Calling in the home and visiting the sick in hospitals by a consecrated woman adds much to the service of pastoral care. Her assistance in Sunday school and Bible school has no equal. If she has musical talent, she is especially valuable in rural areas. Help with community projects and public school devotions are a part of her work in this parish.

In short, the parish worker furnishes trained leadership for women's groups, young people, children, and inspires and trains them for leadership. Her presence and her work create and develop a church consciousness especially among the

women and children, which constitute a sizable portion of the church anywhere.

GOOD CONSECRATED WOMEN who can give their full time have a "plus" to bring to any pastorate, through and by their personal touch and tender love. Their services can double the force of evangelism and inspire to full-time Christian service. The parish and pastor who have been favored with the services of a full-time woman worker in the rural pastorate soon begin to wonder how they ever got along without this right-hand help.

WE HAVE NOT USED any new methods or tools in this experiment. We have only put the tried and usual methods into practice. If we have discovered anything new, it is that where there is yet a spark of life in old churches, they can be made to live again when adequate support and encouragement is given, and where a vigorous program is carried on according to the particular needs of the parish. We have known this all the time but we haven't always applied our knowledge.

I believe we can put new life in all our dwindling rural churches if we will go at it in a determined and great way, sparing no means or efforts which are needed. I believe that it is just as important and as valuable as our new work. If we can reclaim, maintain, and strengthen our position in the rural areas, we shall advance in all areas. What affects the rural church today for good or ill affects in like manner the whole church.

PLENTY OF CHILDREN
They come to the church school

You Can Get Used to 10 Per Cent

By OTTO A. PIPER

Maybe you're shocked by the suggestion that you ought to give a tenth of your income for Christian work. But the 10 per cent idea works out well

To JUDGE FROM the voluntary contributions for church purposes there is something utterly wrong in the majority of our denominations and congregations. Year after year the gap is widening between the steadily rising total income of our nation, on the one hand, and the pitifully small amounts given for the many-sided tasks and obligations of the churches, on the other.

The development is the more to be regretted because it leads to a curtailing of the church's missionary and evangelistic work and its relief activities abroad. This deprives millions of people of benefits which, without great sacrifices of ours, could be theirs.

Let nobody say that it is the high cost of living which compels him to be miserly in his giving. Our standard of living has constantly risen during the last 10 years. And the sums our nation spends every year on such luxuries as cosmetics, cigarettes, liquor, radio, movies and other costly items, tells eloquently that the average American is far from having seriously considered how to budget his expenses. Yet, most of us find it hard to contribute proportionately for the church and the causes the church sponsors.

WHY SHOULD we give generously? If nothing else, gratitude toward God should prompt us to do so. You would not have been successful in life, and you would never have been able to earn anything but for the fact that God had provided abilities, resources and opportunities. How shortsighted and untrue is the man who boastingly points to his efforts and his cleverness and pretends that he himself had gathered all his riches! What would you have done, if you had been an invalid, feebleminded or endowed with an evil heredity?

Since everything comes to us from

Dr. Piper is a professor at Princeton Theological Seminary and a frequent lecturer at Lutheran assemblies. This statement of his is being distributed as a tract this month throughout the United Lutheran Church.

God, should I then not be willing to respond to His love with a love, which in turn is willing to set aside the material means, by which His cause is to be promoted here on earth? Once you feel that sense of gratitude welling up in your heart, go one step further and consider His grace shown to you.

It is certainly grand to live in a world in which opportunities are provided for a person to be successful. But have you ever thought how often you forgot God and acted just as though He did not exist, and how frequently you did what was contrary to His will? Anybody who thinks that he deserves all the good things which life and this world provide for him certainly thinks more highly of himself than he ought to think.

It is by His inexhaustible grace that God "has given and still preserves to me body and soul, eyes, ears and all my limbs, my reason and all my senses . . . for all of which I am in duty bound to thank, praise, serve and obey Him." That's what we regularly confess, when we recite the Apostles' Creed. Do we believe it? Certainly not, unless we give evidence of our gratitude by works of charity.

WHY IS IT that we find it so difficult to act in such a manner? It is because, while our heart and mind believe in God, our body and senses are still bound by this world. Theoretically we hold that Jesus Christ is Lord of all things. But for all practical purposes we still think that having to live in this world we must above all adjust ourselves to its conditions, and that without a will for reckless self-preservation and solid material resources a person cannot hope successfully to get along in this world.

As long as we take such a view, it is inevitable that we should think that an ample supply of money and earthly goods is absolutely indispensable for a true life, and that it is essential for us to increase our own possessions considerably, before we can even think of sharing with others. Hence, whenever we give, we are anxious to keep our gifts in such limits that the gift will not make a difference in our standard of living. We discover all kinds of reasons why we should not contribute for this cause or that.

Certainly it is true that Christians should be realistic. Believers are not living in a dream world. But it is also essential that we should realize that our attitude toward earthly possessions is far too often in flagrant contradiction of our faith. It shows that we believe in the sovereign and invincible might of earthly conditions and thus deny that Jesus Christ has power over them.

Hence, it is evident that we love Mammon rather than God. We forget that while this world will not change its nature until our Lord comes back to it in His glory, His power enables us in this life to change our attitude toward earthly possessions. He came to set us free from the bondage in which our will finds itself.

THERE IS NOTHING wrong in owning money and capital goods. But, "if any one has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17) Believing in the Lord Jesus with our heart, we nevertheless forget frequently that it is His will that we should "do the truth"—that is, by our actions and our way of life we ought to give expression to the fact that we own Him as our Lord. For that purpose we have to free ourselves from the bondage in which our will is kept by our body and our senses.

To accomplish that goal requires time, and above all training and discipline. Thus

God gave His law to His people, not that hereby we should acquire salvation, but rather that we should have guidance in our endeavors to show active gratitude for all His kindness. If we feel inhibitions to give for the cause of the church, God's law tells us that we must overcome them. Hence, tithing is so important for the development of a living faith. There is no merit in tithing, but just as in fasting, it is a "good external discipline," necessary as long as our giving does not come freely and generously from our heart.

When God commanded that His chosen people should set aside one tenth of their income for the purposes of the church and the clergy, He intimated thereby that He had made this world in such a way that a family would not be in want when they parted with 10 per cent of their income. Ask yourself quite honestly, how much of your income has gone to church purposes and other charities in the past, and you will be ashamed to discover how small the percentage is. Now make it a rule each week or month to set aside at least 10 per cent of your income for church purposes and Christian causes, and adhere strictly to that practice.

In the beginning it will appear as a terrible and seemingly impossible sacrifice. Regularity is essential. Tithing is arduous and yields little satisfaction, as long as it is practiced mechanically and without faith, that is, without the intention to give it to the Lord.

Things will look different once you take a personal share in one of the church's many projects. Get interested in an orphanage or deaconess home or in foreign relief or overseas missions, and use a portion of your 10 per cent for a regular contribution toward any of them. Soon you will experience not only that the sacrifice was not as great as it seemed to be, but you will also realize a new freedom in dealing with money.

Life will then offer new satisfactions that spring from the joy over the fact that God has privileged us to share our possessions with others, and worries which are so commonly the consequence of attachment to money and earthly goods, will disappear.

We owe our whole being to God, and nobody is prohibited by faith from giving more than one tenth of his income for the church and charities. But whenever you feel that you should have full control of more than 90 per cent of your income, be sure that such a sentiment is a divine reminder that your heart is not yet as free and detached from this world as a believer's should be. Ask the Lord to increase His grace so that you may become fully His own.

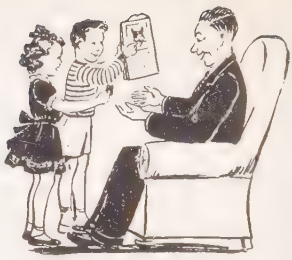
Tithing will not buy us a ticket to heaven. But we need its discipline as long as our giving lags behind the minimum that the Lord Himself demands as a token of our gratitude.

It is not enough to say: "I believe." Remember the Lord's word: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father in heaven."

"We fear that if we believe in God, or if we believed more firmly, He might make uncomfortable demands upon us. We think we shall be better off and have more fun if we run the show our own way."
Richard Acland in *Nothing Left to Believe?* (Longmans, Green)

Parents Will Get Help

By WILLIAM M. HORN



Parents have practically given up trying to instruct their children in Christian faith. Now they will have assistance in this top-priority responsibility

IN THE OLD DAYS parents took some responsibility for the Christian instruction of their youngsters. From their school books children learned about God as well as how to read and write. For instance the primer from which John Wesley learned to read was the Bible. Today John Wesley might start out with *Mac* and *Muff*.

Children were brought up by parents to know the Ten Commandments, the Lord's Prayer, Apostles' Creed, a few hymns, favorite selections from the Bible. The Bible was commonly read around the breakfast or supper table.

But times have changed. The pressure of time, the lure of distractions, changing customs and interests, the age of specialists—all have helped to wean religious training away from the home.

IN A GROUP OF 20 Lutheran young people at a summer camp, only two report prayer at mealtime in their homes. In none of their homes is a period of family devotions observed. Only half a dozen said they had received any religious training at all from their parents. And these were leaders of young people's groups in their churches.

Every confirmation class is a reminder to the pastor of the value of home training. Many pastors find themselves compelled to teach the most elementary rudiments of Christianity to young people of 12 or 13—rudiments that should have been learned in early home training.

It takes no detective to see that parents don't teach religion to their children the way they used to. Specialists have taken over. Christian training has been delegated to the church school and catechetical class. Religious questions are referred to the pastor or the teacher.

Are we expected to adjust ourselves to such a change?

The home gets blamed for many things today, as though it were deliberately falling down on its job. We suspect that the time has come for fewer scoldings and more guidance. What conscientious parent has not wondered how to go about Christian training?

Where do you begin? What prayers do you start with? What Bible stories? How do you teach Christian character? What tools are available and needed for Christian training?

WHOSE RESPONSIBILITY is the Christian training of your child? Does it belong to the church, or to you? Both are responsible. You know your own child better than anyone else does. But the church knows children better, knows the tools of religion better, and knows the methods of Christian training better.

A partnership is therefore necessary for the training of your child. The church

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The Rev. Mr. Horn is an editor on the staff of the ULCA Parish and Church School Board.

provides the tools and materials and know-how; the parent tailors all this to the measurements of his own child.

Within the past decade a movement to revive church-home partnership has been sweeping across American Protestantism. Several denominations have produced entirely new courses of study, with parents expected to do their share of the teaching. This movement is reflected in the United Lutheran Church with the Church and Home Institutes of this year, and with the publication of a new *Parents' Quarterly* beginning in January 1951.

The *Parents' Quarterly* is a new venture designed to guide parents in the Christian growth of their children. They will be informed regarding the lessons being studied in Sunday school, with assistance offered in carrying out the lessons at home.

Baffling religious questions will be discussed—how to answer a child's queries on death, the soul, God . . . how to overcome indifference toward the church . . . meaning of Bible stories, and what stories fit various age levels. Attention will be given to the Christian atmosphere in the home—religious art, prominence of the Bible, growth in prayer, matters of courtesy, honesty, truth-telling, self-control. Devices for making home application of lessons will be suggested.

THIS NEW QUARTERLY will also provide parents with information and resources to make home Christian training natural and easy. Some parents avoid their responsibility for fear of being embarrassed. They are afraid of not knowing the answer, of being less informed than their child.

Provision is therefore being made for frequent information on the Bible, on various Christian bodies, on worship with its seasons, liturgical practices, hymns.

No one can foresee how widely *Parents' Quarterly* will be used. Parents, teachers and pastors alike are responsible for its inception. Teachers and pastors feel deeply the frustration of having merely one hour a week for religious training. It is worth far more than 1/168th of a child's life. They feel, too, the disadvantages of confining Christian training to a class session where there is little chance to practice what is learned.

Parents, on the other hand, are eager for more guidance. They want to know what their child is studying in Sunday school, how they can carry over what is taught there, how they can assume more of their own responsibility.

The first issue takes up such topics as: when to start a child in the nursery? what about affection in the home? how to answer a child's questions on death? what about the family Bible? observing Lent in the home? Following these articles are 21 pages devoted to specific lessons the child will study in Sunday school, indicating ways the parent can teach at home.

THE PARENTS' QUARTERLY is merely a beginning in the direction of aiding the home in its Christian training. It provides an essential tool for the partnership of parent and church. Intended for parents of those between four and 17 years of age, its 32 pages should ease the way to revive the practice of Christian rearing at home.

The new *Parents' Quarterly* is just one way in which our homes and congregations can work together. Here are some other ways suggested by a large committee of the Long Island Conference of the New York Synod. Right now this group of pastors and laymen is visiting congregations with a list of suggestions on how the home and church can co-operate in a mutual task of Christian education.

Here are some of the things they suggest:

1. That homes of the parish be visited by members of the church school staff as regularly as possible.

2. That each congregation use the new *Parents' Quarterly*.

3. That parents help children with their church school lessons just as they do with their public school work.

4. That parents and teachers attend the Family-Church Institutes which will be held in the conference this fall.

5. That each congregation have a responsible committee to foster the work of home-church relations.

COMING MONTHS AND YEARS may see added threats and burdens placed upon homes, nation, and church. The necessary strength of the military means the breaking up of homes and the interruption of the work of churches too. All this points to just one thing: we must do an unusually good job where we are in homes and congregations.

Are you a parent? The church can help in training your children—if you'll co-operate with the pastor, the Sunday school teachers. Are you a Sunday school teacher? You can do a better job if you have a little help from parents of your pupils. A little visit might help. Why not drop in on Johnny's mother and dad?

Building Christian patterns in our lives is quite a job. It takes all the energies we can muster. Parents, teachers, and friends can help. The path between the home and the church is the greatest path in the world. Let's travel that path regularly.

CONVERSATION WITH A COLLIE

-- On a Bleacher Mentality

I DON'T SUPPOSE it would be possible for you, Rex, to sit down and watch a couple of other dogs have a fight. Dogs just don't seem to have an onlookers mentality, do they?

Now you take me and my species. We're insatiable watchers. I suspect that if I were clever I should be able to put this profound observation into a pithy statement. Maybe a definition like: "Man is an animal who watches."

WE ARE INSATIABLE watchers, we homo-sapiens. We can sit for hours watching a ball game or a movie or a television program, or even a fire in a fireplace, or a swiftly running brook. Maybe you can't understand that, Rex, but we can sit in the bleachers and watch 22 well-padded men fight valiantly and fiercely for the possession of a pigskin ball.

We may scream until we're hoarse: "Block him! Smear him! Lay him out!" We may pummel the unfortunate victim next to us. We may hurl invectives at the referee that would shrivel the soul of a more sensitive creature. But only under the most extreme duress would anyone of the bleacher crowd grab that pigskin and heroically run to the goal posts for dear old Gropher Prairie High. Such con-

fusion as would result, Rex, is quite beyond description.

There's no doubt about it—that is one of the advantages we have over you. We can watch.

BUT AS USUAL, Rex, we carry our bleacher mentality too far. My species has a genius for carrying a good thing too far. We carry our bleacher mentality right off the football field into the political field, for instance. In a democratic country, this is very much out of place. But the political activities of our nation are as much of a performance for a lot of us as a football game, with the playing being done by about 22 fellows while the rest of us sit in the bleachers.

It's more comfortable in the bleachers. You don't get tackled, and nobody heckles you for fumbling. But you don't win the game that way. And you don't achieve real democracy that way. And if it's the Christians who are sitting in the bleachers, you don't build a nation of righteousness that way either, or produce a government that strives to act in accordance with God's holy will.

WE'RE IN THE bleachers watching the racial tensions in our own country. We aren't so stupid as to put on white gowns and hoods to establish a reign of terror. We don't incite the race riots. We just watch.

We're in the bleachers watching the Communists using the abject misery and poverty of Asiatic peoples for their own twisted purposes. We're shouting hoarsely, "Defend your civil rights!" But they don't know what civil rights are. And they know what hunger is.

We're in the bleachers watching, without very great interest, the heroic efforts of the church's pioneers to bring the gospel of Christ to Japan and India and China and Africa, and to other places where it's dark. We toss them a few pennies a week to carry on the job.

We're in the bleachers watching the local welfare agencies struggle to provide adequate services on undersize budgets, when they could double their value with some efficient, dependable volunteer help. We're in the bleachers watching while the kids in town can't get leaders for their scout troops and Brownies.

We're in the bleachers watching while the tired mother next door would nearly weep with gratitude if somebody would volunteer to take her four children a couple of afternoons a month. We're in the bleachers watching while the old man up the street would have his life transformed if he knew that every Sunday morning somebody would pick him up and take him to church.

THERE'S NO DOUBT about it, Rex. We're probably the greatest race of watchers that ever lived.

And do you know where it all starts, this misplaced bleacher mentality? I am quite sure, Rex, that it starts the moment the church pew is confused with a bleacher bench. When you come to church to watch the parson worship God—or worse still, stay home while the parson worships God—then you're done for.

When you quit praying yourself and just listen to the pastor pray . . . when you quit really praising God and let the choir do it . . . when you listen to the sermon like you'd listen to any other entertainment . . . then that bleacher mentality creeps over you like a paralysis and you're quite satisfied to let George do it. Even though, from the bleachers, it's quite plain to see that George isn't doing it right.

I don't remember ever hearing about provisions being made in the Kingdom of God, either now or in its perfect state in eternity, for very many bleacher seats.

One Hundred Forty-Four Thousand Are Safe

This week read Revelation 14:1-20

DARK IS THE picture which John has drawn in the preceding chapter (13:1-18). Imperial beasts in the guise of Rome, inspired of hell, boycott Christians in their business dealings (13:17) as well as try to force them into emperor worship. Everybody must conform or face death.

Under the circumstances, Christians are tempted to compromise their faith. Rather than suffer boycott in business, or see their property confiscated, or face martyrdom for their faith, some weak souls yield to the demands. But there are those who remain steadfast.

Desiring to steel the souls of the faithful in the dark hours of persecution at the hands of imperial Rome, John inserts in his drama another series of episodes in which he provides a foregleam of the glory of the redeemed and a corresponding glance at the fate of the unfaithful.

IN CONTRAST WITH the scene of the worship of the beast, impersonated in the power of Rome, by men of all nations who bear his mark, there appears in John's vision the Lamb on Mount Zion accompanied by 144,000 saints. These are doubtless identical with those described in Chapter 7. Instead of the mark of the beast they bear the name of God inscribed on their foreheads. The number 144,000, twelve times twelve times a thousand, signifies completeness or a perfect number. The roll of the martyrs is now complete (see 6:11).

As the throng, so the song stands in contrast. Worshipers of the beast blasphemously sing the praises of his power: "Who is like unto the beast?" (13:4). But the followers of the Lamb sing "a new song before the throne" (verse 3). Accompanied by the harps of heaven, they resound in notes of thunder the diapason of deliverance. Only the redeemed are able to learn this song. Its secret is salvation.

Purchased out of the earth by the precious blood of the Lamb, they are pure and undefiled by the adulterous and idolatrous practices of the pagan worshipers of the beast. They uphold the sanctity of marriage and keep themselves clean from compromise of faith. Hence they are called "virgins" (verse 4).

WHILE IN HIS VISION John is witnessing this glorious scene of the redeemed, three angels appear, each announcing a special decree. The first proclaims the "eternal good tidings" of the Gospel unto all people (verse 6). This Gospel embraces also the Law, warning men that judgment is at hand and appealing to them to fear and worship God (verse 7).

The second angel announces the doom of Rome as having already taken place. Since judgment is as certain as history, the future appears as past. While the decree indicates that "Babylon" is fallen, the cryptic reference is undoubtedly to Rome. Ancient Babylon had long since fallen, but its duplicate in idolatry, moral corruption, perversion of justice and persecution of God's people had appeared in Rome (verse 8; see 17:5; 18:2).

Following these two angels appears a third proclaiming the dreadful destiny of the worshipers of the beast (verse 9). In contrast with the economic boycott im-

posed on believers who refused to display the imperial mark in the market (13:17), stands the decree dealing out the doom, such as Sodom and Edom suffered (see Isaiah 34:8-10), awaiting the idolaters who bear the mark of the beast. Under God's wrath they suffer the torments of hell, fire and brimstone.

WHAT JOHN IS TEACHING is that God's eternal wrath is far worse than imperial persecution. There is no rest for the wicked. But the saints, in contrast, enjoy the repose of the people of God.

Characteristic of men of martyr spirit is patience or endurance in their testimony to the power of God's Word and the vitality of the faith as it is in Jesus (verse 12). Salvation belongs to those who endure unto the end.

This setting forth of the comparison between the lot of the idolaters with the life of the redeemed calls for a heavenly benediction, which John is instructed to record. Endurance unto martyrdom insures not only blessed repose, escape from foes, and relief from woes, but also continuance of influence and reward of labor (verse 13).

Works of faith win favor or approval in judgment. It is not a matter of merit but of divine deliverance. Believers await the Day of Wrath as near and dear, instead of with dread and fear. Luther speaks of it as "the dear day of judgment."

John envisions the judgment in the familiar apocalyptic patterns of the ingathering of grain and grapes (see Jeremiah 51:33; Joel 3:13; Matthew 13:39). The harvester is the Messiah. He is the one "like unto a son of man" (Daniel 7:13). As king he wears the golden crown. As judge he bears the sharp sickle, symbol of judgment.

IN DEPICTING THE ANGEL advancing from the temple and addressing the Messiah (verse 15), John dramatizes the transfer of judgment from the Father to the Son as anticipated in the assurance of our Lord (see John 5:22). The angel bids the harvester reap because the grain is ripe. The response provides another preview of judgment for the encouragement of believers (verse 16).

Many angels appear in the Apocalypse. Here and there we read of "another angel" (17, 18). This and similar expressions occur more than 20 times in the book. According to apocalyptic, angels are God's agents in the execution of his purposes.

In the drama appear two judgment scenes. The first refers to the general judgment of all men, both bad and good. In this Christ is judge, authority having been given him by the Father. The second sets forth the judgment of the wicked under the figure of the vintage. Christ sends forth his angels to gather the grapes of wrath. The one who proceeds from the altar portrays the assurance that the prayers of the saints for vengeance are about to be answered (verse 18).

Winepresses are familiar sights in grape-growing regions. The tramping out of the red juices provides a vivid metaphor with which to portray the execution of the judgment of God on the wicked. So vast is the vintage that the blood outpressed makes a large deep lake.

The figures of speech employed depict the colossal character and completeness of judgment. The number 1,600, the square of four, the number of the earth, times 100, the symbol of completeness, signifies that the vintage of the whole earth is completely gathered. The location of the winepress "without the city" (verse 20), was customary, but here it refers to the place of execution (see Hebrews 13:12). On Golgotha Christ has "trodden the winepress alone."

Personal Problem Clinic

Sharing responsibility

QUESTION: I am 50 years old, one of 10 children, most of whom are married. I stayed at home for years to help rear the rest of the family. I had a job, but other members of the family asked me to give it up and come home to take care of mother. So for some years I was at home, on a poor farm, with my handicapped brother, caring for mother.

During this period the understanding was that my brother and I should each receive a monthly allowance, to be paid to us upon sale of the farm, after mother's death. But the time came when we couldn't make things go on the farm. Everything was going down, income was low, and a change had to be made.

We then came to this place, and the financial arrangement was changed. The allowance idea was dropped, with the understanding that the farm should become the property of my brother and myself upon the death of mother. We have almost no income, but we have the responsibility for our mother. I have complained about the unfairness of this arrangement, but the other members of the family reply that they have so little themselves that they cannot help. I have had to drop my insurance because I can't keep up the payments. Our situation is getting worse, and I don't know what to do.

REPLY: You face an impossible task. None of you can eat the farm. If you use up your savings, you'll find yourself left with nothing plus responsibility for your mother. Even if the farm could be sold, neither you nor your brother would receive very much as compared with the high and ever-rising cost of everything. You need some regular cash income.

Since none of your family is in good financial circumstances, you cannot ask for what would be a fair allowance. But they should all contribute some amount regularly. The responsibility belongs to all. Some may be able to give more, others less. The difference in financial ability must receive full consideration.

Talk the problem over with the brother or sister who is best liked by all, explain how difficult the situation is, and state that unless the rest of the family can and will help, appeal will have to be made for public assistance, or for entrance to the county home. Propose that a plan be adopted whereby your brother and you will receive each month an amount which will enable you to take proper care of your mother. Together you can set a tentative figure. Then, let that brother (or sister) talk it over with the brothers and sisters, and ask them to do their parts, or more. With that arrangement, you can agree that all will have equal shares in the farm.

Recapitulation

QUESTION: Is it true that a child's life from the time of conception is a repetition of the history of the race, beginning with the lowest forms of life?

REPLY: This theory is accepted in a general way. It is known as the principle of recapitulation, or the biogenetic law. It states that the various instincts, powers, and capacities appear in the individual in the same order as they did in the race. It assumes that their strength is determined by their age and their importance to the race.

While many scientists have advocated this theory, Dr. G. Stanley Hall was its greatest champion. Earlier scholars stood for the theory in detail. Today it is held only in rough outline. The evidence on both sides is intensely interesting—worth studying.

—EARL S. RUDISILL

Dr. Rudisill is secretary for adult education on the staff of the ULCA Parish and Church School Board. Questions may be addressed to him at 1228 Spruce St., Philadelphia 7, Pa. Questions are edited slightly for publication so the identity of their authors will be concealed.

New Testament as Textbook in Morality

An Outline of New Testament Ethics. By Lindsay Dewar. Westminster. 280 pages. $3.00.

There is in our day an influential school of Christian thought which holds that the definition and dynamic of Christian ethics must be found in the nature and will of God. The nature and will of God must be defined in terms of unconditional and all-inclusive love. The ethic thus established gives no specific guidance in the detailed problems of social morality. The individual is left to determine precise ethical action by (1) basing it upon God's love as primary and determinative, while (2) considering the helpful insights of human experience, reason, nature and history.

Quite at odds with this point of view is the book written by Lindsay Dewar, principal of Bishop's College, Cheshunt, England. He seeks "to open the New Testament and to expound its moral teaching." From specific teachings of Jesus, Paul, John and others, he lists a set of virtues for human guidance. These divine imperatives are possible of human attainment because the Holy Spirit "brings Christ's teaching within human reach."

Thus the New Testament ethic is "an ethic of the Holy Spirit. In every case, he is the governing factor in the Christian life." If it is difficult for modern man to understand how the Holy Spirit can be an interpreter of the mind of Christ, "it is because we, at the present time have so weak a grasp upon the doctrine of the Holy Spirit."

The director, then, of the Christian life is the Holy Spirit. But the heart of the Christian life is the imitation of Christ. The author tells us that the likeness of Christ has been achieved by the saints. So must all the followers of Christ seek to reproduce His likeness.

This, however, is a position difficult to accept. If one believes Christ to be absolutely good, then it is impossible to imitate Him. The tragic fact of human sinfulness and the complex circumstances of life would seem to permit only an approximate, never an absolute, achievement of the perfect goodness of Christ. Man, therefore, holding to his absolute ideal is forced to consider the circumstances in which the ideal must be expressed. This the author ignores.

But the book has merit. Time and time again the author shows himself to be a thorough student of the New Testament. Many scriptural insights are brought to focus upon important issues. Among the ablest of his expositions is the convincing evidence presented to prove that the New Testament ethic grows out of the New Testament religion. Well said and pertinent in his statement that, "the New Testament does not think of Christ as a moral teacher at all, but as the Saviour of the world. . . . Morality is rooted in religion; the moral law depends for its authority upon . . . God. Apart from this transcendent source, morality has no real power or authority at all."

There is, moreover, a keenness about his analysis of scripture that is at times both arresting and refreshing. For example, Jesus is portrayed as a sincere patriot with a deep love for his country. Yet, the author reminds us that Jesus insisted that no state would ever be the kingdom of God. Indeed, he forbade the absolutizing of any human institution precisely because every human institution stands under the judgment of God.

The author claims to have written "a book which can be easily understood by the average reader." By and large this is true. There are a number of practical sections such as his brief by helpful exposition of the Beatitudes, his discussion of the motive of reward, and his instructive distinction between mechanical and thoughtful obedience to the will of God.

GEORGE C. REESE

Greenville, Pa.

Programs for Youth Groups

Fifty-two Devotional Programs for Youth and Adults. By Katheryn Knos. Standard Publishing. 216 pages. $1.75.

Any leader or devotional chairman of young people or adult groups will welcome the inspiring helps and suggestions presented in the varied programs in this book. Programs for each month of the year are carefully outlined, with hymns, prayers, poetry, responsive readings, and special messages to be presented by the leader. Each is based upon a stated theme taken from scripture. Each program is independent however, and may be interchanged at will, depending upon the special need of the group.

Prefacing each month's series of programs is an invitation poster which is sufficiently simple to be copied and enlarged for advertising to promote attendance.

In the words of the author, "The purpose of this book is to create a deeper desire for spiritual things among young people and adults who use it, and to provide an opportunity for the expression of these longings and aspirations." JANET L. ENOCH

Philadelphia

What the Bomb Means

The Christian Response to the Atomic Crisis. By Edward LeRoy Long, Jr. Westminster Press. 112 pages. $2.

Much has been written about this atomic age by both scientist and clergyman. The author of this timely little book happily represents both, science and theology. This fact makes this book unique and its findings a real contribution in this field of much wild thinking.

Here is a Christian scientist who dares to think God's thoughts and God's will after Him in the midst of our destruction-minded, war-weary, and hell-bent world. The author discloses in unmistakable terms the complexity of our involvement in the creation of the bomb and asserts our sure guilt in the process and then goes on to point out the sheer inadequacy and bankruptcy of secular ethics to deal with "the atomic age."

Only a response in Christian faith to God's redemptive act in Christ can speak with a decisive relevance to our present situation. Over against the strategies of a calculating morality the author asserts the absolute necessity for a life of obedience in response to God's act of redemption. This book blasts our sense of security in the size of our stockpile of deadly weapons and asserts that our only security is in the providence of God.

Most stimulating are his passages on the following aspects of the atomic question: Who is responsible, the scientist or the public? What about pacifism or non-pacifism? Does the bomb mean the end of history? What of man's belief in and worship of the god of progress?

This book asserts that only a soul that has been to Calvary and got its faith and its footing there in the highlands of God's redemptive purpose can live creatively, positively, and dynamically amid the moral marshes of our kind of world. If you are interested in the contribution of vital Christian faith to this hour in world history, read this book! CARL A. HONEYCUTT

Columbia, S. C.

Recreation

Gay Parties for All Occasions. By E. O. Harbin. Abingdon-Cokesbury. 351 pages. $2.95.

With numerous sketches and diagrams and thorough directions, this is a very helpful book. Suggestions are given for parties and games on the family level and for all sorts of groups in school or church or among adults. The book is generally arranged by seasons, with parties for autumn, winter, spring and summer. Other sections give riddles for breaking the ice and numerous skits and pantomimes. There is even a complete script for a humorously condensed version of *Othello*.

Ideas for Young People's Parties. By Ken Anderson and Morry Carlson. Zondervan. 80 pages. $.60.

Although there are some good ideas in this little collection, most of the suggestions are too general. They leave the most difficult part up to the reader—the details that can make or break a party.

OVERSEAS

SWEDEN: Karlstad. Oct. 27.—As the World Conference of the Churches in 1948 acknowledged, the problem of the right place of the women in the church is one of the major problems of our time. In Sweden the problem is just now in the center of public interest.

There are in Sweden a great number of highly educated women. Women serve at the side of men in almost every phase of society. A woman has even been a minister of the state in the king's council.

The church alone does not give to women the same right as to men. Women cannot be ordained as ministers of the Church of Sweden. They can become deaconesses and missionaries but not pastors. They are allowed to study theology. Many female theological students become teachers of religion in the public schools. But the ordination of women to the ministry is prohibited by the constitution of Sweden.

It is not only the question of the rights of women. The church knows that it would profit from being better able to use the services of the women in its work. The ongoing secularization of educated women (women still constitute the majority of church-goers) might be countered better by women, trained to full-time service in the church, than by men.

For some years, a committee, appointed by the government, has been studying the question of ordaining women as ministers, but has not yet released its report. The public opinion of Sweden has grown impatient, and discussions of the problem are now in full swing. The more or less secularized opinion wants to remove the law preventing women from being ordained. Church-goers are divided. All want to find ways to a better use of educated women in the church. But only a minority among church-goers seem to like the idea of female pastors. The majority is conservative, not eager for a change. And the high-church faction among the younger clergy is fiercely against the ordination of women.

Church leaders hesitate to condemn the idea of female pastors as un-Christian but think that practical considerations speak against ordaining women just now. The matter is not worth a possible schism.

Archbishop Yngve Brilioth has just published his *Herdabrev* (Pastoral Letter, publ. by Diakonistyrelsen, Stockholm). He gives a survey of the situation of the Church of Sweden today, giving balanced judgments, with his great historical knowledge as a background. In the question of women as pastors, the Archbishop does not want a change now.

Although not accepting the reasons against ordination, given from the Bible by high-church theologians, he gives weight to practical reasons. There is no definite desire for female pastors in the congregations, he says. And a minority of churches in the Ecumenical Church accepts the idea, not for instance the Lutherans of Germany and America. The example of the Danish bishop, who ordained three women a couple of years ago, should not be followed in Sweden, the Archbishop writes.

The Archbishop strongly advises that steps be taken to give to women more definite offices in the church, however.

The need for better use of women in the church is the background for a book, published recently by one of the most active church women in Sweden, Dr. Margit Sahlin. She is a member of the commission in the World Council of Churches on the Life and Work of Women in the Church.

Her book is called *Man och kvinna i Kristi kyrka* ("Man and woman in the Church of Christ," publ. by Diakonistyrelsen, Stockholm). It covers an interpretation of biblical texts on the relations of men and women, a scholarly survey of the views on

women in the ancient church, a survey of Luther's opinions on the subject, a survey of the use of women in the churches of some foreign countries, finally suggestions for the Swedish situation today.

Dr. Sahlin stresses that according to Lutheran doctrine, based on the Bible, no principle considerations should forbid the ordination of women. But owing to ecumenical, psychological, and practical reasons, she does not recommend that the Swedish Church ordain women. Instead she suggests that a new ministry be created. Women entering into this female ministry should be ordained through an act parallel to the ordination of men. The tasks of the female minister, who should have a special title, should be preaching, teaching, and pastoral care. Only in special cases should the administration of the sacraments be entrusted to the female ministry.

Dr. Sahlin is a woman not only of words but also of action. She has taken the initiative and is the leader of special four months' training courses for church women. The first course was held in 1948, the second one will start at the beginning of 1951. These courses are open to women with a theological degree, wanting full-time service in the church, as well as to lay women serving in Sunday schools or other part-time offices. Bible studies and practical training take most time of the course.

THESE COURSES are planned as a training for the new ministry suggested by Dr. Sahlin. But are the practical reasons for the creation of a special female ministry really strong enough? The difference in principle between the proposed ministry and the existent masculine ministry seems to be negligible. Will Dr. Sahlin's suggestions succeed to form a compromise between those wanting to open the existent ministry for women and those not wanting to do so?

The main point of concern to the high-church group, in which are found the most ardent opposers of the idea of ordaining women in the Church of Sweden, is that women should not be allowed to administer the sacraments. The origins of such ideas are to be found rather on Anglican or even Roman Catholic than on Lutheran ground.

The Lutheran doctrine of the ministry is dealt with in a recent voluminous, scholarly, yet readable book by Dr. Ragnar Askmark: *Ambetet i Svenska Kyrkan* ("The Ministry in the Church of Sweden," publ. by Gleerups Forlag, Lund). His main point is the unity of the Lutheran ministry as a ministry of the Word of God. Even Holy Communion is a part of the Word and should never be separated from it.

The ordination to the ministry does not give any special "quality." With prayer and the laying on of hands we ask God to bestow his blessing on those we have called to carry on the ministry of the Word.

According to Lutheran doctrine, as Dr. Askmark defines it, the question of whom to call to the ministry—man or woman—is a point of order that has to be decided by each church for itself. To the time of the reformers the problem of ordaining women was certainly not acute.

In the course of history, the original thoughts of Luther and his interpreters have been changed, often distorted. Dr. Askmark follows the development through Swedish Orthodoxy and Pietism, but does not deal with the acute discussion within the Church of Sweden today.

If the Church of Sweden wants to remain a Lutheran Church, the ideas of Luther and Lutheran reformers must be penetrated and given due weight, also regarding the acute questions of the ministry.

—STEN RODHE

GIVE US clear vision that we may know where to stand and what to stand for, because unless we stand for something, we shall fall for anything.

—From *Prayer* by PETER MAHSHALL

CAMPUS

Lutheran Enrollment Down

Enrollment (collective) among the 31 Lutheran four-year colleges in the United States and Canada is down almost 10 per cent from last year! A survey made by the National Lutheran Council's division of public relations discloses that there are 2,482 fewer students on Lutheran campuses this year than last (1949-50: 25,890; 1950-51: 23,408). Both figures are considerably under the 1948-49 peak of 26,081.

Heaviest losses were suffered by Upsala (335), Muhlenberg (314), and Wittenberg (286). The latter two are ULCA colleges.

On a percentage basis, three ULCA schools led the list for losses: Muhlenberg, down 27.7 per cent; Wittenberg, off 20.8; and Thiel, reporting a decrease of 18.1 per cent. (See chart, right, for full story.)

1950 COLLEGE ENROLLMENT

College	Affiliation	Enrollment	Change
Valparaiso	Mo	1874	—186
Upsala	Aug	1655	—335
St. Olaf	ELC	1539	—107
Gettysburg	ULCA	1227	— 18
Augustana	Aug	1137	—136
Wittenberg	ULCA	1085	—286
Gustavus Adolphus	Aug	1061	—132
Concordia (Minn.)	ELC	1002	—101
Capital	ALC	969	— 49
Pacific Lutheran	ELC	942	— 53
Wagner	ULCA	874	— 86
Lenoir Rhyne	ULCA	820	+ 28
Muhlenberg	ULCA	818	—314
Luther	ELC	795	— 95
Augustana	ELC	774	— 94
Augsburg	Free	773	—114
Wartburg	ALC	591	+ 19
Concordia (Ill.)	Mo	559	+ 68
Thiel	ULCA	531	—118
Carthage	ULCA	526	— 30
Newberry	ULCA	500	— 83
Roanoke	ULCA	464	— 65
Hartwick	ULCA	461	— 38
Susquehanna	ULCA	455	— 14
Bethany	Aug	428	— 57
Midland	ULCA	387	— 50
Texas Lutheran	ALC	331	— 29
Concordia (Nebraska)	Mo	258	+ 7
Dana	UELC	247	— 21
Waterloo	ULCA	173	— 4
Northwestern	Wis	152	+ 11
TOTAL		23,408	—2,482

28 LBLIS Scholarships

Twenty-eight scholarships of $300 each will be awarded annually to Lutheran college students throughout the United States by the Lutheran Brotherhood Life Insurance Society of Minneapolis.

Recipients of the award will be chosen by a committee at each school. Qualities such as religious leadership and scholastic standing will be considered in making the selection. The student will be named during the last part of his junior year; the scholarship will be awarded at the beginning of his senior year.

Schools eligible for the scholarships include: Augsburg, Augustana at Rock Island, Ill., Augustana at Sioux Falls, Bethany, Capital, *Carthage,* Concordia at Moorhead, Minn., Dana, *Gettysburg,* Gustavus Adolphus, *Hartwick, Lenoir Rhyne,* Luther, *Midland, Muhlenberg, Newberry,* Northwestern, Pacific Lutheran, *Roanoke,* St. Olaf, *Susquehanna,* Texas Lutheran, *Thiel,* Upsala, Valparaiso, *Wagner,* Wartburg and *Wittenberg.*

Library Plans Approved

Architect's plans for the new Newberry College li-

brary have been approved. The board of directors, at a special mid-October meeting, authorized final drawings and will soon accept bids for actual construction.

A 125-capacity reading room, book stacks for 75,000 volumes and space for offices, music room, vaults and microfilm library will feature the new structure to be located at the intersection of Bachman and College streets on the campus.

The library has been made possible through the CHEY appeal.

Baltimore-Philadelphia

Fifty-four young women are currently enrolled as student deaconesses or special students under the programs of the Baltimore and Philadelphia School for Church Workers (formerly Deaconess Training School).

At Baltimore there are 16 student deaconesses and 13 special students; Philadelphia reports 25 deaconess students. Twelve are in residence at the Baltimore school.

SEMINARY ENROLLMENT UP 18%

Seminary	Affiliation	Enrollment	Change
Concordia (St. Louis)	Mo	495	+ 51
Concordia (Springfield, Ill.)	Mo	385	+ 48
Luther	ELC	347	+ 75
Augustana	Aug	206	+ 57
Capital	ALC	161	+ 26
Philadelphia	ULCA	136	+ 33
Wartburg	ALC	133	+ 7
Gettysburg	ULCA	130	+ 24
Chicago	ULCA	88	+ 17
Northwestern	ULCA	87	+ 15
Hamma	ULCA	80	+ 5
Thiensville	Wis	57	—
Southern	ULCA	45	+ 3
Augsburg	Free	38	+ 14
Central	ULCA	33	+ 12
Saskatoon	ULCA	27	+ 2
Saskatoon	ELC	26	— 1
Suomi	Suomi	20	+ 1
Trinity	UELC	18	+ 3
Waterloo	ULCA	12	—
Grand View	DELC	5	— 1
TOTAL		2,529	+391

Many of the special students as well as student deaconesses are enrolled on college campuses. These include: Susquehanna University, Moravian, Gettysburg, Carthage, Midland, Wagner,

Among the few United Lutherans who have never missed a convention of the church since 1918 are Layman Harry Hodges (left), former executive secretary of the Luther League of America and holder of a similar post with the Board of Ministerial Pensions and Relief, and Dr. J. J. Scherer, member of the ULCA Executive Board and pastor of First English Church, Richmond, Va.

This 40-inch high crucifix, made of pear wood and oak by Xavier Lange Hochenleitner, of Oberammergau Passion Play (St. Peter) fame, adorns the altar of Resurrection Church, Mount Kisco, N. Y. Members of the congregation presented it as a memorial

Waterloo, Marion, Thiel and Texas Lutheran colleges, Philadelphia Seminary, Lankenau School, and the Philadelphia and Baltimore Schools for Church Workers. Additional students are on assigned "field work."

At the Baltimore school, Dr. Oscar Carlson has rejoined the faculty after a semester's leave of absence while delivering the 1949 Knubel-Miller lectures.

Briefly Speaking

Chicago Lutherans are chuckling over the conversation between a redcap and a Minneapolis-bound traveler on the day that ULCA delegates were passing through the Windy City's Union Station en route to the Des Moines convention. Caught up in the stream of Lutherans, the traveler approached the redcap with, "Is this the afternoon Hiawatha to Minneapolis?" "No, sah!" beamed the porter. "This is the Gospel Train for Des Moines!"

A country weekly in Pennsylvania sent a reporter around to the ULC pastor for his impressions of the Des Moines convention. The following was the reporter's story: "The city of Des Moines and its hospitality left a highly favorable impression on (pastor's name) . . . 'They live very well out there,' said Pastor . . ., who reported he found T-bone steak dinners, with all the trimmings, at the top price of $1.75. An ample breakfast or lunch could be had for just 50 cents."

When Ohio Synod Pastor William Zundel wanted to call his eight-man committee on promotion of THE LUTHERAN, he discovered several members would have to travel overnight to attend. Rather than strain his promotional budget, he arranged an eight-way "conference" call with local Bell Telephone officials. Chairman Zundel reports the committee appreciated the time saved as well as the $30 which would have been spent on transportation and housing expenses!

For the second year, Wagner College played host to Luther Leaguers from the New York metropolitan area at Wagner home football games. Last year over 700 took advantage of a plan which permitted the young people to see the games simply by paying the Federal tax; this fall over 1,000 were guests of the college.

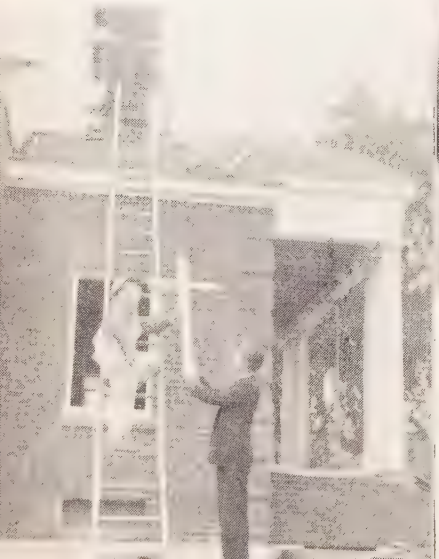
Since 1896, the American Society for the Prevention of Cruelty to Animals, New York City branch, has been maintaining a watering trough for horses at 26th Street and Madison Avenue. When, the ASPCA sold the building on that corner to the National Lutheran Council, it requested the council to continue the water service. "Although watering horses is a bit out of our line," replied NLC Executive Director Paul Empie, "it is certainly a work of mercy."

YOU'LL SEE

"How many votes did he get, did you say?"—the committee of tellers at the Des Moines convention

The ladders go up and the paint goes on in Brookville, Ohio, as the members of Trinity Church participate in a "Paint Up and Clean Up" Day which saved the church $1,100

The cross of Christ is raised over the first new ULC mission building in New England in 41 years. Pastor Seyda of Grace Church, Stratford, Conn., hands it to the workman who will take it to the spire of the church



The men behind the voice of "Lutheran News and Notes," a regular Sunday broadcast in Reading, Pa., are (from the left): Messrs. Miller, Mattern, and Reinbold of the Lutheran Laymen's Association of the Reading Conference. Behind the manuscript is their announcer, Martin Miller

NEWS IN THE CHURCHES

GEORGIA-ALABAMA

Synod Receives ALC Congregation

CONCORDIA CHURCH, Thorsby, Ala., was formally received into synod at the recent special meeting in Atlanta. The congregation is being transferred to the ULCA by an agreement with the ALC.

LATEST CHEY REPORTS show that a total of $36,743 has been pledged on a quota of $27,000. Percentage leader in the synod was Tuscaloosa, Ala., where a small group of Lutherans who have not yet organized a congregation (therefore had no quota) pledged $500. The Rev. H. E. Baumgartner is pastor.

THE REV. THOMAS O. STELLING, returned missionary from Liberia, has been serving for several months as supply pastor of St. James' Church, Brunswick.

Lutheranism in Atlanta has received a big boost. Emmanuel Church was dedicated and Peachtree Road Church broke ground for its new $125,000 building. The Rev. C. K. Derrick of the synod's mission committee was speaker at both services.

SAVANNAH LUTHERANS joined in their annual Reformation Rally at Ascension Church on Reformation Day, heard Pastor Henry E. Horn, Resurrection Church, Augusta, speak.

NEW PASTOR of Holy Trinity, Elberton, Ga., is the Rev. Peter C. Schroder, retired army chaplain. He will also work among students at the University of Georgia in Athens.

THE SYNODICAL WMS convention was held at Redeemer Church, Macon. Speakers were: the Rev. C. G. Lomperis, missionary to Indian Moslems; Mrs. W. J. Moretz, president of the Florida WMS; and Dr. James C. Kinard, president of Newberry College.

THE REV. HENRY KLECKLEY has been requested to handle all DP affairs in synod.

THIRTY-SIX PUPILS are enrolled in the day school kindergarten of St. Paul's Church, Savannah.

SIX WORKSHOPS for stewardship are scheduled Nov. 5-10. Zeb Trexler, of the Lutheran Laymen's Movement, will be the director.

JOHN L. YOST, JR.

MARYLAND

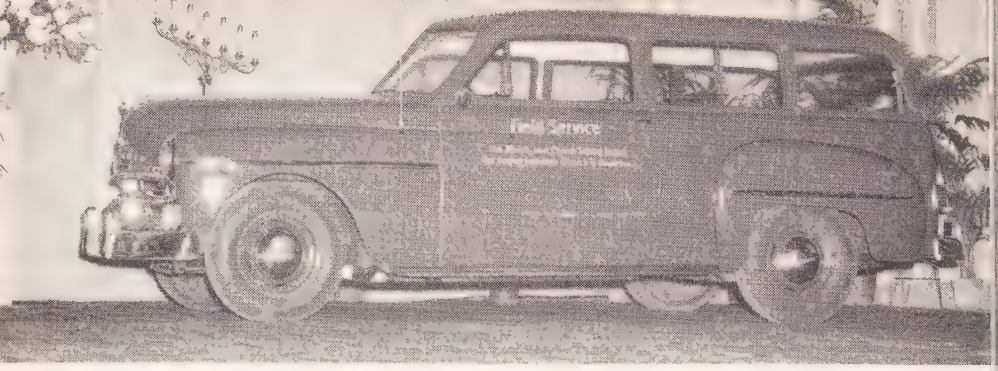
WMS Organizes Four New Societies

HAGERSTOWN—Delegates to the 68th annual convention of the synodical Women's Missionary Society heard that four new societies were organized during the past year. They include: Bethany and Friedens churches, Baltimore; St. John's Church, Riverdale; Mt. Tabor Church, Clear Spring.

There are now 133 societies with nearly 4,000 members.

The appointment of Miss Dorothy J. Auxt, of Hagerstown, as a medical missionary to Japan where she will serve as a nurse, was announced at the convention. Miss Auxt is now at Yale University studying the Japanese language. She is a graduate nurse with

Members of Trinity Church, Niles, Ohio, gave their Harvest Home gifts to the Edward Milijon family of Latvian New Americans who have become members of the congregation. Here, the family receives the food from Pastor Kenneth Wilt and members of the church



GIFT—Newest member of the Parish and Church School Board family is this Plymouth station wagon, presented by the Board of Publication and displayed at the ULCA Des Moines convention

special training at the Deaconess Training School, Baltimore, and has completed a year of field experience in public health with Catholic University, Washington, D. C.

OFFICERS ELECTED are: President, Mrs. William B. Lawson, Baltimore; vice president, Mrs. Albert Schade, Cumberland; recording secretary, Mrs. Henry Wilson, Martinsburg, W. Va.; statistical secretary, Mrs. Paul H. Fryer, Hagerstown; treasurer, Mrs. Earl P. Fertig, Baltimore.

WILSON P. ARD

NEW YORK

Johnson City Training School Opens

SYRACUSE—A 12-week Leadership Training School for Lutherans of the Triple Cities area is underway at St. Paul's Church, Johnson City. Dean is the Rev. Howard Kuhnle.

THE REV. JOHN W. SCHULZE has been installed by the Rev. John H. Sprock as pastor of Christ Church, Little Falls. Dr. Arnold Keller delivered the charge to the pastor.

EUGENE A. HIEBER active layman of the Church of the Redeemer, Utica, died on Sept. 26. He was the organizer of the New York State Luther League and long-time treasurer of the Lutheran Home for the Aged at Clinton.

At an anniversary service of the Home, Sept. 24, two members of the original board, Mr. Henry Zoeckler and Mr. George Schaub, were honored.

ONE HUNDRED TEN MEN met in retreat at Lake Lodge, Big Moose. Dr. Theodore G. Tappert, professor at the Philadelphia Seminary, and Dr. Herman Keiter, professor at Hartwick College, were speakers.

The Central Conference attained 108 per cent of its CHEY quota. Only one parish has not sent in any pledges. Conference met in Ithaca Church. Main speakers were the Rev. David Jaxheimer and Judge James Henninger.

THE NATIONAL Protestant Movement, known as the St. George Association, has been organized at Atonement Church, Syracuse. National Organizer Edmund Bosch, former pastor of Zion's Church, Utica, explained that the purpose of the group is to stimulate Protestant employees of the city to more consecrated Christian living.

PARAMENTS and hymnals have been given by the Church of the Holy Nativity, Endicott, to Christ Church, Norwich.

RECENTLY a new sterling silver chalice, flagon, paten and host box were dedicated at Holy Nativity Church, Endicott.

THE CENTRAL CONFERENCE Women's Missionary Society held its convention in Redeemer Church, Binghamton. Highlights of the Des Moines convention were given by the Rev. John H. Sardeson, Central Conference president. Other speakers included Hugh G. Anderson, Mrs. Thor N. Swanson, and the Rev. Clarence Lomperis.

CHRISTIAN P. JENSEN

NORTH CAROLINA

Brevard Mission to Purchase Church

THE EXECUTIVE COMMITTEE of North Carolina Synod has approved the purchase of the First Presbyterian Church, Brevard, for a house of worship for the month-old Lutheran mission there. The Presbyterian congregation has decided to relocate and will turn the property over to Pastor David Cooper and members of the mission the first of December.

The property is to cost $26,000 and includes a church, Sunday school, parsonage.

TWO NORTH CAROLINA churches have recently secured ministers of music. Phyllis I. Boddiger of Polo, Ill., has assumed her duties as minister of music and parish worker at Emmanuel Church, High Point. Miss Boddiger graduated *cum laude* from Carthage College last May.

The Committee on Rural Work sponsored two Rural Church Institutes during October. The first was held at Trinity Church, Vale, the second at St. Enoch Church, Enochville.

PHILIP K. GEHRING, honor graduate of Oberlin College, is the new minister of music at Kimball Memorial Church, Kannapolis. He holds degrees of bachelor of arts, bachelor of music and master of arts.

ROSCOE B. FISHER

NOVA SCOTIA

Survey Underway in Dartmouth

UNDER THE AUSPICES of the Committee of American Missions of synod, a survey of new developments in the Dartmouth area is being conducted. Services are being held in the Dartmouth Service Center by Pastor Douglas Conrad, Halifax. About 80 adults have been contacted. Pastor Conrad will soon begin adult instruction.

Miss Hazel Prensler was recently installed as parish worker in St. Paul's Lutheran Church, Bridgewater, by Pastor Whitteker.

MT. ZION CHURCH, Midville Branch, recently celebrated the 70th anniversary of its

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WORSHIP, 11:00 A. M.
MEN'S SERVICE CLUB
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Worship Service ..... 10:45 A. M.

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7:30 P. M. Evening Service
at Broad and Boulevard
7:30 P. M. Thursday at Broad
and Boulevard
A Hearty Welcome Awaits You

organization. President of Synod C. H. Whitteker was speaker.

THE REV. DOUGLAS A. CONRAD, pastor of Resurrection Church, Halifax, was recently elected president of the Nova Scotia branch of the Lord's Day Alliance, was also elected to the Dominion Executive of that body. This is the first time that a Lutheran pastor in Nova Scotia was elected to this office.

DOUGLAS A. CONRAD

Living With Teeners

by Grace Sloan Overton

Are you the parent of a teen-age boy or girl? Do you work with any group of teeners? Then you will find this an exceedingly helpful book. The author covers problems ranging from the early adolescent in the home on through to welcoming in-laws into the family and keeping a good relationship with the grandchildren. Throughout this winsome volume, the plea is for grown-ups to thrust their understanding into youth's world when dealing with the complex problems of teeners.

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ONTARIO

"No Peace in Our Time," Empie

"I DON'T EXPECT PEACE in my lifetime; I look for trouble and plenty of it," Dr. Paul C. Empie told a convention of church councilmen meeting in St. John's Church, Waterloo. Just back from a trip to Europe, including several days in Yugoslavia, the director for Lutheran World Action was sure that things were better after five years of giving, praying, and working for war-distressed countries. But, he warned, just as great a peril faces the church from spiritual evils as from the physical wants of a few years ago. To those who ask, How much longer must we continue to give? the answer is, *Lutheran World Action is here to stay!*

Sam Weicker, Kitchener, was elected president of the councilor's group, succeeding Robert Walter, Tavistock.

DR. H. T. LEHMANN, Waterloo College president, was Reformation Sunday preacher on the CBC network's Church-of-the-Air program, assisted by the college a cappella choir.

MRS. C. W. BAKER, president of the ULCA-WMS, was guest speaker at the fourth biennial convention of the Canada Synod WMS held in Zion Church, Stratford, Oct. 17-19. Officers for 1950-51 include President Mrs. William Gillespie, Kitchener, Secretary (Mrs. A. G.) Jacobi, and Treasurer (Mrs. Walter) Klinck.

Some kind of a record seems to have been established as a result of Kitchener's fourth annual Church and School Week, Sept. 18-24. During the week clergymen visited and spoke in all the public schools in the city on the subject: "Every Child in Church School Every Sunday." A survey showed that 99 per cent of the children claimed attachment to some Sunday school. A year ago the survey showed 90 per cent.

THE ONTARIO MARRIAGE ACT was revised on Oct. 2 to permit civil marriages. Previously only ordained clergymen were authorized to perform the wedding ceremony. Now a couple has the alternative of presenting themselves before a judge or magistrate.

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INCORPORATED

HAGERSTOWN, MARYLAND

Members of St. James' Church, Youngstown, Pa., observed their congregation's 150th birthday with a series of special services last month. Included was completion of extensive improvements in the church building. The Rev. Robert Johns is pastor

The revision also clarifies the publishing of banns by stating that they may be announced, in the place of securing a license, for any person "who is in the habit of attending" a particular church. No banns are permitted, however, where either of the parties of the intended marriage has been divorced.

NORMAN BERNER

PENNSYLVANIA

"Win One a Week" Plan Successful

PITTSBURGH—Over 5,000 new Sunday school members were gained from September 1949-September 1950 as a result of the "Win One a Week" campaign sponsored by the Council of Churches of Allegheny County. Four hundred eighty volunteers made 4,490 calls, reached 17,000 people in the religious survey connected with the drive, and found 10,500 Protestants.

REFORMATION RALLY speakers in Western Pennsylvania included: ULCA President Franklin Clark Fry, at New Kensington; Wartburg Synod President R. R. Belter, Pittsburgh; Pastor Robert Stackel, Rochester; Pastor William Pfeifer, Irwin; and Dean E. E. Flack, Hamma Divinity School, Erie.

Ten straight years within the annual budget was reported by Thiel College President William Zimmerman.

MOTHER AND DAUGHTER churches observed anniversaries this fall. Trinity, Pittsburgh, reached 90 years, and St. Luke's, 50.

LUTHER E. FACKLER

SOUTH CAROLINA

Pastors Discuss Lutheran Union

"THE DOCTRINE of the Word and its Bearing Upon the Union of the Lutheran Church in America" was the principal topic of discussion at the October meeting of the Newberry County Lutheran Ministers' Association. In charge of the program was Dr. Paul H. Heisey, of Newberry College.

The various doctrines, declarations and confessions of the church were discussed along with "new emphases and interpretations by Fry, Sittler, Kantonen, Bergendoff, Fendt "What Lutherans Are Thinking!"

Conclusions drawn included: "There is considerable unity on doctrine of the word; doctrinal controversies are largely past; other factors are currently preventing unity; non-ULCA groups are making progress at union and current progress of the United Lutheran Church is also noted."

WASHINGTON-OREGON

New Mission Organized in Salem

THE SECOND MISSION in Salem, Oregon, in two years has been established in the south area of the capital city by Mission Developer Homer Berner. Faith Church, begun in the

north area of Salem last fall under Missionary George Holmquist, entered synod at its May convention.

THE FIRST WORSHIP service of the new mission in Spokane, Wash., was held Oct. 1. Missionary David Getzendaner is at work in this field.

"LET'S DO IT RIGHT from the start," was the motto of Emmanuel Church, Willamina, Ore., when they became the first church in synod to adopt the 50-50 budget. This mission under Pastor Warren Pechman will lead the entire synod in benevolence if the program is carried through.

Another first in the Pacific Synod was recorded by Good Shepherd Church, Pocatello, Idaho, after their successful "Lutheran in Every Home" campaign. Missionary Homer Berner turned over to Pastor Paul William Funk on Oct. 15 a church which had also oversubscribed its 1951 budget by $500.

THE CONVENTION of the synodical Women's Missionary Society was held Sept. 19-21 in United Church, Eugene, Ore. Elected officers included: Mrs. Guy Quillen, Longview, Wash., president; Mrs. Edwin Bracher, Seattle, Wash., vice president; Mrs. Robert Crummie, Kelso, Wash., secretary; Mrs. Ben Hanich, Everett, Wash., treasurer; and Miss Celeste Albin, Portland, Ore., statistician.

Present at the convention were Miss Frances Dysinger of the WMS and India Missionaries Miss Louisa Miller (retired) and Clara Leaman on furlough.

PAUL WILLIAM FUNK

WESTERN CANADA

Delegates Returned from Des Moines

FILLED WITH ENTHUSIASM for the whole program of the church Western Canada Synod delegates returned from the ULCA convention. Some of them had made the trip to Des Moines in shining new cars. Pastor G. Becker, Ellerslie, Alta., did not make it home with his. About five miles from home he collided with a truck at a crossroad. The car was a complete wreck; the family escaped serious injury.

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EDMONTON LUTHERANS entertained the synodical Luther League convention Oct. 29-30. St. John's Church provided the place of assembly for business sessions and meals. Special youth services were held at St. John's and Trinity churches.

LUTHERANS from National Lutheran Council churches in and around Edmonton cooperated in the annual Reformation Rally. A massed choir sang "A Mighty Fortress Is Our God," "Built on the Rock" and "The Church's One Foundation." Speaker was Dr. Marcus C. Rieke, youth director, American Lutheran Church, Columbus, Ohio.

As her second assignment in service under the Board of American Missions in Western Canada Sister Bertha Becker is assisting Pastor E. G. Goos in Faith Mission, Jasper Place, and the rural missions at Onoway and Alberta Beach. She is helping in the Christian education program and a complete canvass of the country missions until Christmas.

CHEY DIRECTOR ALEXANDER GRAF is spending two months in Alberta canvassing the congregations that have not completed their drive. Mopping-up operations in Manitoba will follow after New Year.

SASKATCHEWAN CONFERENCE pastors made their journey to one of the most northern outposts, holding their meeting at Flin Flon, Manitoba. Flin Flon has completed a new parsonage, installed chimes, and broadcasts regularly on the radio.

MANITOBA PASTORS convened at Green Bay, Manitoba.

ALBERTA CONFERENCE met in the Rosenthal parish near Stony Plain, Alta.

CHURCH COUNCILLORS of Alberta Conference will meet at South Edmonton Nov. 15. The Sunday school teachers held their convention Nov. 11 at Patience.

THE ROSENFELD and Friedensthal parishes in Manitoba observed the fiftieth anniversary of their organization Oct. 15.

PASTOR F. EWALD, retired, is serving a number of orphaned missions in Alberta.

IN BRIGHTHOLM, SASK., the Rev. M. Intscher was installed Oct. 22 after the parish had been without a pastor for more than a year.

E. G. GOOS

DECEASED

Rev. Johannes Block

The Rev. Johannes Block, pastor of St. John's Church, Chicago, Ill., died Oct. 6. He was 84.

Born in Russia March 31, 1866, he came to the United States in '86, was graduated from Chicago Seminary. In 1914 he organized St. John's Church at Argyle and Laramie Church, Chicago. He served St. John's Church for 36 years. He took an active part in assisting new immigrants to the U.S., was also well-known in Democratic party circles in Chicago.

Surviving are three daughters, Mrs. Esther Coggins, Mrs. Lydia Lenz, and Mrs. Adele Cottingham.

The funeral service was conducted Oct. 9 at St. John's Church, Chicago, by Pastor R. R. Belter, Ernst Schmidt, B. Korte, and J. Huntley.

Mrs. A. A. Hundley

Mrs. Clara May Bixler Hundley, widow of the late Pastor Adolphus Alexander Hundley, died Oct. 1 in Lewisburg, O. She was 84.

Born in Montgomery County, Ohio, Nov. 3, 1865, she was married to Pastor Hundley in 1893, served with him during pastorates in Lewisburg, Belleville, Galion, Findlay, and Oak Harbor, Ohio, and Fort Wayne, Ind. After Dr. Hundley's retirement in '35, they resided in Lewisburg. Dr. Hundley died in 1938.

Surviving are two sons, David Hundley, of Fairborn, O., and Samuel, of Cincinnati.

The funeral service was held at Trinity Church, Lewisburg. Pastor Lorin L. Spenny was assisted by Pastors George F. Weissling, Frank F. Secrist. Burial was in Lewisburg.

Rev. C. C. Joern

The Rev. Carl C. Joern, retired Wartburg Synod pastor, died Oct. 8 at Tabitha Home, Lincoln, Nebr. He was 77.

Born in Hannover, Germany, June 27, 1873, he came to the U.S. at the age of 16, studied at Concordia and Sevringhaus semi-

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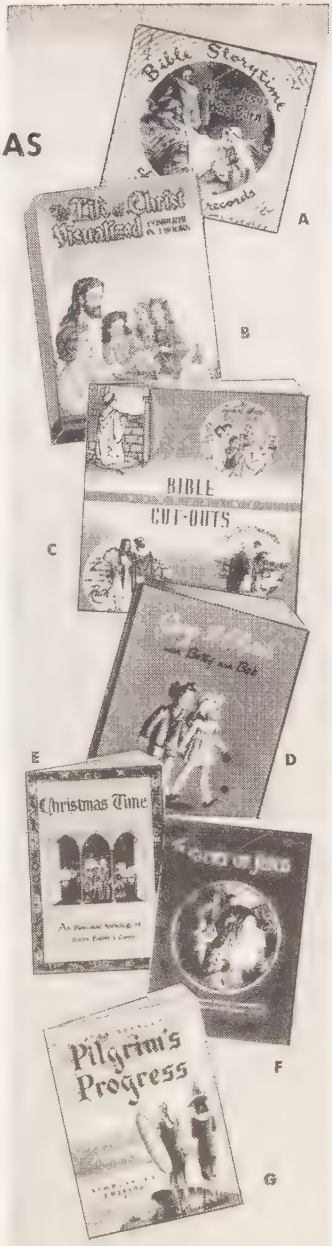

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naries, completed his preparation for the ministry at McCormick Seminary. Ordained by the Evangelical Synod in 1905, he entered the Wartburg Synod in 1931. He served parishes in Wine Hill, Chester, Bluff Springs, Ill., and Batesville, Ind., until his retirement in 1946.

Surviving is his wife, Mrs. Bertha Jungclaus Joern.

The funeral service was conducted in St. John's Reformed Church, Biscay, Minn., Oct. 11.

Rev. Kirby M. Yiengst

The Rev. Kirby Mahlon Yiengst, retired Central Pennsylvania Synod pastor, died Oct. 24 in Lebanon, Pa. He was 55.

Born in Carlisle, Pa., Jan. 6, 1897, he was graduated from Dickinson College in 1921 and from Gettysburg Seminary in 1924. He was ordained by the West Pennsylvania Synod in 1924, served congregations in New York state, Dauphin, Lancaster and Lebanon counties of Pennsylvania before his retirement earlier this year.

Surviving are his wife, Mrs. Sue Lola Musser Yiengst; his mother, Mrs. Ida L. Yiengst, of Lebanon; two brothers, Henry, of Jersey City and LeRoy, of Mount Zion.

The funeral service was conducted in Lebanon Oct. 28. Burial was in Mount Zion, Pennsylvania.

CHANGES OF PASTORATE

FLORIDA SYNOD

WEANT, W. BAXTER. From Union Church, Salisbury, N. C. To Miami, Fla., for Board of Home Missions. 2831 S.W. 38th Ave.

MIDWEST SYNOD

KEMPER, C. H. From Zion Church, Gothenburg, Nebr. To St. Paul's Church, Linn, Kan.

PETERSON, MELVIN. From Bagley-Cassville parish, Wis. To Zion Church, Platte Center, Nebr.

NEW YORK SYNOD

JENTSCH, THEODORE W. From Evangelical Lutheran Church, East Schodack, N. Y. To Church of the Incarnation, Jamaica, N. Y. 119—41 Sutphin Blvd.

LENHARDT, HOWARD. From Altadena Church, Altadena, Calif. To field missionary for New York Synod. 199 Princeton Ave., Apt 2, Buffalo 14, N. Y.

NORTH CAROLINA SYNOD

COOPER, DAVID F. From Lenoir Rhyne College, promotional secretary for CHEY. To new mission at Brevard, N. C.

MILLER, GLENN A. From St. Stephen's-Mt. Olive Church, Gold Hill, N. C. To Trinity Church, Vale, N. C.

SLOOP, LUTHER R. From Cleveland parish, N. C. To St. Martin's-Coldwater parish, Concord, N. C. R 4.

ULC CALENDAR

NOV.

17. Brotherhood Convention. South Carolina Synod. Redeemer Church, Newberry

Positive Protestantism

By HUGH THOMPSON KERR, JR.

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In conclusion . . . . . .

MUCH AS I HATE TO admit it, there are some things in which I am very old-fashioned. I would not like to see women ministers in our churches. There are no good reasons I can offer, I just don't like the idea.

The new archbishop of Sweden, Yngve Brilioth, is of the same opinion. A few weeks ago he came out in opposition to the report of a Swedish government committee which has studied the question and recommends that women be ordained.

Archbishop Brilioth says that he does not believe the ordination of women "conflicts with the clear word of the Bible" but thinks the time has not come when there should be women pastors. (See the "Overseas" section in this week's LUTHERAN.) In other words, we old-fashioned people are not accustomed to the idea.

But I am strenuously in favor of a great increase in the number of full-time women workers in the church. I wish we had 4,150 of them now, so there would be at least one for every United Lutheran congregation. The women would probably soon be more valuable in the work of the churches than the pastors are.

(Be sure to get acquainted with Miss Ruth Zartman in the article on page 16. Hundreds of women could be put to work in the city and country congregations, as she is working in the New River project in Virginia.)

OUR BOARD OF DEACONESS WORK is getting gray hair over its long struggle with the problem of how to recruit more women for full-time work. Most of our deaconess leaders are entirely ready for any necessary changes in their organization: 1) to permit women not to wear the deaconess garb if they prefer . . . 2) to go on straight salary rather than into the deaconess "social security" system . . . 3) to live wherever they please rather than in a motherhouse.

But not many young women have signed up for service. They're looking for careers in public health, social work, industry—why not in the church?

We all know women are more consistent and devoted Christians than men. Look around your church any Sunday morning, and see who's present. Women usually outnumber men two to one in the active service of the congregation.

Last week the leaders of the Women's Missionary Society from all parts of the U.S. and Canada were in Philadelphia for a meeting. I listened in on their meeting for a little while—and went away amazed all over again at the energy, enthusiasm, hard work of the women.

Why don't more of them enlist for lifetime service? If they change their minds and decide to get married, that's their privilege. There might be an arrangement for them to continue some of their church work even though married.

THIS IS the important thing: our congregations should set themselves up as recruiting stations for young women for full-time church service. It ought to be talked about frequently and given strong support from all of us. Our churches are still not active enough to seek to recruit men for the ministry, so they should take on both projects with new energy.

Beginning next year the Board of Deaconess Work is going to put four sisters in the field as recruiting officers. They hope to visit congregations from coast to coast, and tell why and how young women can enter full-time service. Be sure your congregation invites one of these sisters to visit you.

—ELSON RUFF

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